



THE

CONGREGATIONALIST
AND
CHRISTIAN WORLD

Volume LXXXVII 8 November 1902 Number 45

The Art of Reading as One Likes Gerald Stanley Lee

"He That Ruleth Well His Own House" Ralph Connor
Sixth in the Series of Glengarry Sketches

Happenings in Washington Lillian Camp Whittlesey

The Education Controversy in Britain Albert Dawson

The Music of the Church

The Housekeeper's Estimate of Time Ellen Conway

How Brown Biddy's Nest Was Found (a child's story)
Anna M. Buzzell

A Full Table of Contents Will Be Found Inside

THE · PILGRIM · PRESS
BOSTON · AND · CHICAGO

Woman's Work in Home Missions

The skies were gray, even gloomy, and there was an undeniable east wind. Such trifling incidents, however, could not chill the enthusiasm of the audience which gathered in Park Street Church, Boston, Oct. 29, for the annual meeting of the Woman's Home Missionary Association. It was announced as a missionary meeting, yet the stranger wandering into the church might well have thought himself at a good citizenship rally, for the problem most frequently discussed was that of incorporating the great mass of foreign population into our body politic and of raising the standard of Christian citizenship.

At the morning session brief reports told what the association had been doing in the past year in its large field. Miss L. L. Sherman, secretary of the association, reported for the board of directors that the association had not only redeemed all the pledges taken at the beginning of the year, but in some cases had even exceeded them. The society has stations in twenty different states, in Cuba and Alaska, and labors among Americans and foreigners. Miss Anna Moore spoke of a helpful innovation in the junior department, the formation of "Pro Christo" societies, made up of "little sisters," too old for the children's missionary meeting, yet not quite ready to enter the young ladies' societies. Their pledge enlists them for any service for Christ, their special aim, however, being to help children.

Mrs. B. F. Hamilton carried the audience with her from South Dakota to Cuba, up to Alaska and back again to the States, giving a series of verbal snap shots illustrating the varied phases of home missionary activity. She told of a little Indian boy at the school in Santee, Neb. He had heard the story of the Saviour and was fired with missionary zeal. "I will go tell Chinese boys about Jesus," he announced. "How will you get there?" asked some one. "O," returned the youthful enthusiast, artlessly, "I will steal a horse and ride there."

Home missionaries and their wives received a glowing tribute from Rev. C. W. Shelton.

Miss Frances L. Yeomans gave a picturesque and dramatic description of her mission in the black belt of Alabama. She told of the Cotton Valley school, where four teachers, refined young colored girls, have to live in a tumble-down cabin, where rats hold high revel and snakes are no unusual visitors. Miss Yeomans strongly advocated the higher education of the Negro, claiming that it does not unfit him for ordinary duties, but rather gives him the ability to elevate his own race.

Contrasted with this was a sketch of the Idaho miners, given by Mrs. H. S. Caswell-Broad. She described the Cœur d'Alene Mines, where in a population of 20,000 the only moral or religious centers were the churches and missions supported by the W. H. M. A.

Rev. G. A. Hood certainly brought back the latest word from the Rockies, for he had arrived from the West only fifteen minutes before the meeting opened. He reported that the Home Missionary churches in that region were meeting with splendid success, but that there was urgent need for more funds, as North Dakota alone needed thirty-five new church buildings.

The concluding address was given by Rev. G. M. Boynton, who said that his recent trip through the Northwest had made him realize more strongly than ever how much this part of the country needed churches and Sunday schools.

R. A. B.

The man who does not pay his bills is as much a thief as if he had broken into the store at night and taken the goods. Only he has been so smooth and polite in his thievery that he has actually persuaded the merchant to send around his delivery wagon with the goods.—Rev. Willard B. Thorp.

The Macmillan Company's New Books Just Ready

Published this week

By THE REV. DR. HILLIS

THE QUEST OF HAPPINESS

Brooklyn, to his inspiring new volume—which deals with Happiness in relation to Personal Growth, Success and Influence, and the Victory over Trouble and Suffering.

Cloth, 12mo, \$1.50 net. (Postage 12 cents.)

By JACOB A. RIIS

THE BATTLE WITH THE SLUM

cities. His new book tells what has been done and the means now in use to counteract some of these.

Profusely illustrated. Uniform with "The Making of an American."

Cloth, 8vo, \$2.00 net. (Postage 25 cents.)

JOHN FISKE'S most representative work

ESSAYS, HISTORICAL AND LITERARY

In two volumes. Cloth, 8vo, gilt top, \$4.00 net. (Postage 40 cents.)

These essays include the best examples he has left of his purely literary writings, of his powers of research and of keen critical analysis, as also of his most charming biographical style.

By W. J. GHENT

OUR BENEVOLENT FEUDALISM

right, the book will be a particularly useful one, though there is no recent book which will do so much toward creating opposition to present conditions as this will do.

JUST READY.

Cloth, 12mo, \$1.25 net. (Postage extra.)

Mme. LEHMANN'S book on singing

HOW TO SING

[*Meine Gesanges Kunst*]

entertaining by its vivacious, picturesque digressions and sharp satirical comment. It will be vastly entertaining even to those who are not singers but are interested in the methods of the various prima donnas of note.

Cloth, 12mo, \$1.50 net. (Postage extra.)

F. MARION CRAWFORD'S new novel

CECILIA A STORY OF MODERN ROME

popular work, "Mr. Isaacs," approaches it." It is all thoroughly original and its theme, of thought transference, is worked out with an air of probability that invests it with extreme interest. Second edition, completing the 55th thousand. The first edition was exhausted before publication.

Cloth, \$1.50.

By NANCY HUSTON BANKS

OLDFIELD A KENTUCKY TALE OF THE LAST CENTURY

thread of romance and not without its thread of tragedy, but reposeful, tender and intimate." Illustrated in color by Harper Remington.

Cloth, 12mo, \$1.50 net. (Postage 12 cents.)

By A. E. W. MASON

THE FOUR FEATHERS

feathers sent the hero as a charge of cowardice. The story is of how he redeemed them.

Cloth, \$1.50.

By MABEL OSGOOD WRIGHT

DOGTOWN SOME ANNALS OF THE WADDLES FAMILY

"Tommy-Anne" five years ago, for they will find that she has grown with them. The book has in it other old acquaintances, but is at the same time a wholly independent story. Profusely illustrated with photographs.

Cloth, \$1.50 net.

On net books delivered from the publishers, carriage, either postage or expressage, is an extra charge.

THE MACMILLAN COMPANY

66 FIFTH AVENUE, NEW YORK

New and Important Scribner Books

An Extremely Important Work Recast and in part Rewritten

The Grounds of Theistic and Christian Belief

By George P. Fisher, D. D., LL. D., Professor of Ecclesiastical History in Yale University. Revised edition; in great part rewritten. \$2.50

THE *London Spectator* says: "This is really a good book, full of learning and full of thought—learning which illustrates and never confuses, well-digested, and consequently adding to the vital power of the thought. . . . And those portions which deal with the recognized basis of faith are equally able. Indeed, we have seldom seen the current arguments—from design, causation, order, and the rest—so well or so pointedly stated."

The Incarnation of the Lord

By Rev. Prof. Charles Augustus Briggs, D. D., D. Litt., of Union Theological Seminary. 8vo, \$1.50 net (Postage 13 cents)

THE entire New Testament teaching on this great subject, arranged in the order of its development. The relations of the Incarnation to Old Testament Theophany and Prophecy are also explained and the problems of race redemption and angelic redemption and the universal relations of the Incarnate are discussed; all with a full use of the resources of modern Biblical criticism and Biblical Theology.

The Essence of Christianity:

A Study in the History of Definition

By Prof. William Adams Brown, of Union Theological Seminary. Large 8vo, about \$1.50 net. (Postage 16 cents)

IN this important volume Professor Brown analyzes the great question "What is Christianity?" showing what it involves and giving an account of the more important answers which it has received in the course of history, and indicating why it is so largely a modern question. Special attention is given to Ritschl and his school.

THE CHRISTIAN POINT OF VIEW

THE PROBLEM FOR THE CHURCH. By George William Knox.

THEOLOGICAL RECONSTRUCTION. By Arthur Cushman McGiffert.

THE RELIGIOUS VALUE OF THE OLD TESTAMENT. By Francis Brown.

60 cents net (Postage 8 cents)

THE papers in this volume have one purpose, to show the effect on Christian doctrine of a consistent belief in Jesus Christ. The authors desire nothing so much as to help people to a better understanding of Christ, in his relation to thought as well as to life.

A new volume in the Historical Series for Bible Students

HISTORY OF THE BABYLONIANS AND ASSYRIANS

By George S. Goodspeed, Ph. D., Professor of Ancient History and Comparative Religion in the University of Chicago.

\$1.25 net (Postage 12 cents)

A new volume of Messages of the Bible

THE MESSAGES OF ISRAEL'S LAWGIVERS

By Charles Foster Kent, Ph. D., Woolsey Professor of Biblical Literature in Yale University. \$1.25 net (Postage 11 cents)

CHARLES SCRIBNER'S SONS, = = NEW YORK

REVELL'S LATEST ISSUES

A REPRESENTATIVE SELECTION. SEND FOR COMPLETE ILLUSTRATED FALL LIST

BURRELL, REV. DAVID T., D. D.
The Wonderful Teacher and
What He Taught Net, \$1.20

COE, PROF. GEORGE A.
The Religion of a Mature Mind
Net, \$1.35

CONLEY, REV. J. W., D. D.
Evolution and Man Net, 75 cents

CURTISS, PROF. SAMUEL IVES, D. D.
Primitive Semitic Religion Today
Net, \$2.00

FOSTER, HENRY, M. D.
Life's Secrets Net, \$1.00

GRIFFIS, WILLIAM ELLIOTT
A Maker of the New Orient
Net, \$1.25

HELM, NELLIE LATHROP
When Jesus Was Here Among
Men \$1.00

HILLIS, NEWELL DWIGHT
Faith and Character Net, 75 cents

JOHNSTON, HOWARD AGNEW
Bible Criticism and the Average
Man Net, \$1.00

JORDAN, PROF. W. G., D. D.
Prophetic Ideas and Ideals
Net, \$1.25

LUDLOW, JAMES M., D. D.
Incentives for Life Net, \$1.25

LYON, MILFORD H.
The Lordship of Jesus
Net, 50 cents

MC FADYEN, PROF. JOHN EDGAR
In the Hour of Silence Net, \$1.00

MEYER, F. B., B. A.
Samuel the Prophet
12mo, cloth, \$1.00

MONCRIEF, PROF. J. W.
A Short History of the Christian
Church Net, \$1.50

MORGAN, G. CAMPBELL
A First Century Message to
Twentieth Century Christians
Net, \$1.00

ROSSITER, F. M. & M. H.
The Story of a Living Temple
Net, \$1.00

ROTHERHAM, JOSEPH BRYANT
Rotherham's Emphasized Bible
3 vols each, 8vo, cloth, net, \$2.00

SMITH, REV. JOHN, D. D.
The Integrity of Scripture
Net, \$1.25

SPEER, ROBERT E.
The Principles of Jesus Net, 80 cts.

SPEER, ROBERT E.
Missionary Principles and Practice
Net, \$1.50

STEWART, PROF. ROBERT L., D. D.
Memorable Places Among the
Holy Hills Net, \$1.00

TALLING, M. P., Ph. D.
Extempore Prayer Net, \$1.25

TALMAGE, FRANK DeWITT
The Message to the Magians
Net, 50 cents

THOMPSON, REV. A. E.
A Century of Jewish Missions
Net, \$1.00

TRUMBULL, H. CLAY
Old Time Student Volunteers
Net, \$1.00

TUCKER, REV. H. C.
The Bible in Brazil Net, \$1.25

TYNDALL, REV. C. H., Ph. D.
Electricity and its Similitudes
Net, \$1.00

WATKINSON, REV. W. L.
The Bane and the Antidote
Net, \$1.00

WILLETT, HERBERT L., D. D.
The Ruling Quality Net, 35 cents

FLEMING H. REVELL COMPANY, PUBLISHERS

NEW YORK, 158 Fifth Avenue; CHICAGO, 63 Washington Street; TORONTO, 27 Richmond Street, W.;
LONDON, 21 Paternoster Square, E. C.; EDINBURGH, 30 St. Mary St.

Our Benevolent Societies

WOMAN'S BOARD OF MISSIONS, Room 704, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House. Rev. Joshua Obit, Secretary. Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room 607, Congregational House. Miss Lizzie D. White, Treasurer; Miss L. L. Sherman, Home Secretary.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

BOARD OF MINISTERIAL AID, Boston, Mass. Requests solicited in this name. Send gifts to A. G. Stetson, Treasurer, 704 Sears Building. Apply for aid to E. B. Palmer, 609 Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; C. E. Kelsey, Treas.; George H. Flint, Sec., 101 Tonawanda St., Boston.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House. Annual membership \$1.00; life membership \$30.00. Mrs. Henry O. Doano, Treas., Hotel Berkeley, Boylston St., Boston.

BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. President, Rev. Alexander McKenzie, D. D.; Treasurer, Geo. Gould; Corresponding Secretary, Rev. C. P. Osborne, successor to Barna S. Snow, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen. Requests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission), Scholastic for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkin, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

THE AMERICAN MISSIONARY ASSOCIATION, Fourth Avenue and Twenty-second Street, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 610 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-second St., New York City.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22d St., New York, N. Y. Mr. William B. Howland, Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Rev. Joseph B. Clark, D. D., and Rev. Washington Choate, D. D., Corresponding Secretaries, to whom all correspondence on other matters relating to the National Society should be sent.

THE NATIONAL COUNCIL MINISTERIAL RELIEF FUND (under the management of the Trustees of the National Council). Aids aged and disabled ministers and missionaries and their families. Chairman, Rev. H. A. Stimson, D. D., New York; Secretary, Rev. Wm. A. Rice, D. D., Congregational House, Fourth Ave. and 22d St., New York; Treasurer, Rev. Samuel B. Forbes, 208 Wethersfield Ave., Hartford, Ct.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston. Willard Scott, D. D., President; Geo. M. Boynton, D. D., Secretary and Treasurer.

The Missionary Department, which is in charge of the Secretary, sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously or at reduced cost. The administrative expenses of this department are wholly defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work. W. A. Duncan, Ph. D., is Field Secretary and Rev. F. J. Marsh is New England Superintendent for this department.

The Business Department, in charge of the Business Manager, and known in the trade as the Pilgrim Press publishes *The Congregationalist and Christian World*, the Pilgrim Series of Lesson Helps and Sunday school papers, books for Sunday schools and home reading. Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals from Ohio and all states east should be sent to the Business Manager, J. H. Tewksbury, at Boston, and from the interior and western states to the Chicago Agency at 175 Wabash Ave., Chicago, Ill.

An aid to Family and Private Devotion

WHENCE COMETH HELP

Prepared by J. W. Buckham.

This little manual contains a brief selection of Scripture (taken from the Revised Version) followed by a short prayer for each day in the month and a few prayers for special occasions, Birthday Anniversaries, Sickness, etc. These prayers are culled from a variety of sources, including many ancient liturgies, and are beautiful in thought and in expression. Those who feel a disinclination to offer prayer in their own words will find it is exactly what they want for use in the family, perhaps while seated round the table after dinner. It is daintily printed and bound in leatherette, and the price is only 30 cents net.

BOSTON The Pilgrim Press CHICAGO

SEND 10¢ FOR SAMPLES OF OUR LATEST SERVICES FOR

BIBLE STUDY SIMPLIFIED

by the arrangement of the "Helps" in alphabetical order in

Nelson's Teachers' Bible



Popular Series. These "Helps" are illustrated from recent photographs and contain the Concise Bible Dictionary, Combined Concordance and Indexed Bible Atlas.

The International Evangelist says: "The most sensible, serviceable, concise, condensed, yet complete Teachers' Bible we have ever seen."

Prices from \$1.20 upwards.

Bibles of every description in all styles of binding and various sizes of type. Text Bibles from 35 cents upwards. American Standard Edition of the Revised Bible from \$1.00 upwards. Nelson's Sunday-school Scholar's Bibles from 55 cents upwards. Sent postpaid on receipt of price.

For sale by all leading booksellers or send for catalogue to

THOS. NELSON & SONS, Pub's, 37-41 E. 18th St., New York.

Paris Exposition, 1900
Highest Award

OXFORD

Reference



TEACHERS'

The Grand Prize for Book-binding and Oxford India Paper

BIBLES

Concordance

Light, thin, compact, beautifully printed on Oxford India Paper

Just Issued! Oxford Minion Self-Pronouncing Bible

The thinnest reference Bible in the world. Also the Oxford Sunday-School Bible Illustrated. An ideal gift for a Sunday-school scholar.

Recent Issues! Oxford Long-Primer Self-Pronouncing Bible. A superb large-type edition. Reference-Concordance-Teachers.

The New Century Bible (Annotated). Each book of the Bible in a handy and beautiful volume, edited with introduction and notes in both authorized and revised versions. General Editor, Walter F. Adeney, M.A.

The Oxford Two-Version Bible. Showing every change in the Revised Version. On fine white and the famous Oxford India papers.

For sale by all booksellers.

Send for catalogue.

OXFORD UNIVERSITY PRESS, American Branch, 91 and 93 Fifth Ave., New York City

"A glorified guide book to Comco."

JUST PUBLISHED.

A World's Shrine

By VIRGINIA W. JOHNSON.

12mo. Illus. Price, postpaid, \$1.30 net.

"The word 'Shrine' of the title is concerned with Lake Comco; and the fortunes of the residents upon its beautiful shores, in literature and the fine arts, are followed from the day of the Younger Pliny down to those of Abbe Liszt. It is made a sort of glorified guide book to the lake itself and to all that stands about it, and it is written with a great skill that makes it worthy of its subject."—*Interior*.

A. S. BARNES & CO., - Publishers,
156 Fifth Avenue, New York.

WHAT

Church Hymns and Gospel Songs

IS TO ALL CHURCH SERVICES

Young People's Songs of Praise

IS TO ALL PEOPLE'S MEETINGS

Each, 25c. Send for returnable samples

THE BIGLOW & MAIN CO., NEW YORK & CHICAGO

For Sale by CONG. S. S. & PUB. SOCIETY, Boston and Chicago.

A Bible for 12cts.

XMAS

CHRISTMAS CANDY... Boxes

Half pound sizes \$1.00, \$1.15 and \$1.50 per 100, according to shape and style. All beautifully lithographed and very ornamental. Fancy Shapes, Automobiles, Desks, Chimneys, Bells, Clocks, etc., all the way up to \$2.00 per 100. Send for descriptive illustrated circular. Boxes resembling Bricks for making fireplaces, etc., \$1.00 per 100. Delivery, 35 cts. per 100 extra in each case. Order early from

THE PILGRIM PRESS
Boston and Chicago

DR. GLADDEN'S NEW BOOK
Small—yet great!

The Practice of Immortality

BY WASHINGTON GLADDEN, D. D.

25 cents net

A luminous, convincing statement of the Christian faith in a future life, showing that beginning with something assumed to be true as we do in science, we soon come to know it true by experience. A plea for beginning now to live a life that shall endure forever.

BOSTON The Pilgrim Press CHICAGO

Tullar-Meredith Co. NEW YORK CHICAGO

Different children have different powers of digesting milk. Fed with the same milk, one child may thrive and another may not. Mellin's Food can be mixed with fresh milk in the proper proportions to suit different individual cases.

A THIRD OF LIFE.—When you stop to think that you spend a third of your entire life on a mattress, you begin to realize its importance. The Paine Furniture Company in another column gives an interesting account of the treatment to which the horse hair is subjected before going into th-ir mattresses, and, as all the mattresses they sell are carefully made under the highest sanitary conditions in our own workshops, our readers may feel perfectly safe in purchasing of them. Their Hygienic bedding department is worthy of a visit.

AN ENGLISH AUTHOR WROTE: "No shade, no shine, no fruit, no flowers, no leaves—November!" Many Americans would add *no freedom from catarrh*, which is so aggravated during this month that it becomes constantly troublesome. There is abundant proof that catarrh is a constitutional disease. It is related to scrofula and consumption, being one of the wasting diseases. Hood's Sarsaparilla has shown that what is capable of eradicating scrofula, completely cures catarrh, and taken in time prevents consumption. We cannot see how any sufferer can put off taking this medicine, in view of the widely published record of its radical and permanent cures. It is undoubtedly America's Greatest Medicine for America's Greatest Disease—Catarrh.

UNIMPEACHABLE.—If you were to see the unequalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective alternative and tonic medicine for that blood disease from which you are suffering. It eradicates scrofula and all other humors and cures all their inward and outward effects. Take Hood's.

HOME INSURANCE COMPANY OF NEW YORK. OFFICE: 119 BROADWAY.

NINETY-EIGHTH SEMI-ANNUAL STATEMENT, JULY, 1902.

SUMMARY OF ASSETS.	
Cash in Banks.....	\$634,686.54
Special Deposits in Trust Companies.....	430,586.48
Real Estate.....	1,608,822.06
United States Bonds.....	2,050,000.00
State and City Bonds.....	1,364,500.00
Railroad Bonds.....	1,285,925.00
Water and Gas Bonds.....	97,500.00
Railroad Stocks.....	6,682,550.00
Gas Stocks.....	108,000.00
Bank and Trust Co. Stocks.....	508,250.00
Bonds and Mortgages, being 1st lien on Real Estate.....	124,550.00
Premiums uncollected and in hands of Agents.....	991,446.48
Interest due and accrued on 1st July, 1902.....	50,582.87
	\$15,918,449.43
LIABILITIES.	
Cash Capital.....	\$2,000,000.00
Reserve Premium Fund.....	5,405,511.96
Unpaid Losses.....	718,796.65
Unpaid Re-Insurance, and other claims.....	675,454.43
Reserve for Taxes.....	50,000.00
Net Surplus.....	6,068,687.35
	\$15,918,449.43
Surplus as regards Policy-holders.....	\$9,068,687.35

JOHN H. WASHBURN, President.
ELBRIDGE G. SNOW, Vice-President.
FREDERICK C. BOWEN, 2d Vice-Prest.
MANUEL H. A. CORREA, 3d Vice-Prest.
AREUNAH M. BURTIS, Secretaries.
WILLIAM H. CHENEY, Secretaries.
HENRY J. FERRIS, Asst. Secretary.

WESTERN LANDS.

If you have lands for sale, send descriptions. We sell thousands of acres and may sell yours. No sale, no charge.
SIX PER CENT NET.
Have you idle money? We can net you six per cent on sound, first mortgage security. Safe as Government bonds. 25 years experience. Highest references. For full information address,
PERKINS & CO., Lawrence, Kansas.

Securities

That yield 6%
net without
deductions.

High grade first mortgages on improved realty in Salt Lake City and the irrigated farming land tribute have been our successful specialty for fourteen years. Full information on request. References given.
F. E. McDURRIN & CO., Investment Bankers,
88 W. 2nd South St., Salt Lake City, Utah.

INVESTMENT BONDS Bearing 4 to 6 per cent, issued by Counties, Cities, Towns and other Municipalities in the Middle West always for sale. Choice bonds netting the small as well as the large investor 5 per cent, and sometimes more a specialty. Many others have invested in these bonds satisfactorily. Why not you also? 37 years' experience. Highest references. Write promptly and get particulars.
GEO. M. BRINKERHOFF, Springfield, Illinois.

HAT HOLDERS for your PEW
Send 25 cents for 5 holders. Attach in one minute. Simple, perfect, new. Pastors send for free sample.
COOK'S PATENT HAT HOLDERS
Box 1991 Boston, Mass.

Contents 8 Nov. 1902

EDITORIAL:

Event and Comment.....	655
Utility or Culture.....	658
Anti-Revivalists.....	658
For Better Prayer Meetings.....	658
The Overflowing Life.....	659
In Brief.....	659

CONTRIBUTIONS:

From Day to Day. Allen Chesterfield.....	660
The Education Controversy in Britain. Albert Dawson.....	661
The Art of Reading as One Likes. Gerald Stanley Lee.....	662
Happenings in Washington. Lillian C. Whittlesey.....	671
The Music of the Church.....	673
"He That Ruleth Well His Own House." Glen-garry Sketches. Ralph Connor.....	673

HOME:

The Child with Earnest Eyes—selected poem.....	663
Paragraphs.....	663
The Housekeeper's Estimate of Time. Ellen Conway.....	663
Charity for Bad Housekeeping—a selection.....	663
Closet and Altar.....	664
Father and Daughter—a selection.....	664
Where Were the Slippers—a selection.....	664
A Child's Prayer at Evening—selected poem.....	664
Tangles.....	664

FOR THE CHILDREN:

Seven Lads—selected poem.....	665
How Brown Biddy's Nest Was Found. Anna M. Buzzell.....	665
The Conversation Corner. Mr. Martin.....	666

THE SUNDAY SCHOOL—Lesson for Nov. 16

FOR ENDEAVORERS—Topic for Nov. 16-22

THE CHURCH PRAYER MEETING—Topic for Nov. 9-15

Editorial Comment

LITERATURE

Book Chat

CONCERNING:

A Worthy Memorial to a Famous Teacher.....	677
Dedication and Bicentennial at Groton.....	677
A Century and a Half in Litchfield County.....	677
A Happy Church Family Housed.....	677

LETTERS:

In and Around New York

IN VARIOUS FIELDS:

A Descendant of the Beechers Installed.....	678
An Acquisition to the Minneapolis Ministry.....	679
State Meetings.....	680

MISCELLANEOUS:

Woman's Work in Home Missions.....	650
Dr. Gordon at Yale.....	660
A Word of Appreciation.....	660
Woman's Board Friday Meeting.....	662
Our Readers' Forum.....	676
Record of the Week.....	678
College Enrollment this Autumn.....	679
A Veteran Missionary Gone.....	679
Meetings and Events to Come.....	679
Marriages and Deaths.....	679
Let Us Give Thanks.....	682
In and Around Boston.....	683

THE CONGREGATIONALIST

and Christian World

Copyright 1902 Congregational Sunday School and Publishing Society. All rights reserved

SUCCESSING

The Recorder founded 1818: The Congregationalist, 1849
Published every Saturday at 14 Beacon Street, Boston.

RECEIPTS for subscriptions are indicated by the date of expiration on the address label. If a special receipt is wanted a stamp must be sent with the remittance.
CHANGE OF ADDRESS.—Notice of change of address must reach this office on Friday to insure the sending of the paper of the following week to the new address.
DISCONTINUANCE.—In accordance with the almost universal wish of our subscribers, papers are continued until there is a specific order to stop. In connection with such an order all arrearages must be paid. An order of discontinuance can be given at any time, to take effect at the expiration of the subscription.

ADVERTISING RATES.—25 cents per agate line each insertion, 14 lines to the inch, 11 1/2 inches to the column. Discounts according to amount of contract.
READING NOTICES, inserted nonpareil, 50 cents per line, each insertion, set.

Per Year in advance, \$3; 2 Years, \$5; 5 Years, \$10
IF PAYMENT IS DELAYED, \$3.50 PER YEAR
Single Copy, Ten Cents
ONE OLD AND ONE NEW SUBSCRIPTION, \$5
CHURCH CLUBS, UNDER SPECIAL CONDITIONS, \$2

The Pilgrim Press

Boston and Chicago

J. H. Tewksbury, Business Manager.

Entered as second-class mail. Composition by Thomas Todd

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE Friday meetings of the Woman's Board of Missions in Pilgrim Hall, weekly, at eleven o'clock.

PASTORS of Congregational churches outside of Chicago. Please send us street numbers of all members of your church who have removed to Chicago. We will either find them ourselves, if in our neighborhood, or give addresses to other churches which will do the same thing. Help us to care for absent members of your own churches. Address New England Church, 14 Delaware Place, Chicago.

THE ASSOCIATED CHARITIES OF BOSTON will hold its annual meeting at Steiner Hall, 163 Woilston Street, Thursday, November 13, 1902, at 7.45 P. M. Addressed by Dr. David Blauvelt of the Educational Alliance of New York, on "The Development of Right Habits in the Family Life," and by Rev. Samuel M. Crothers of the First Parish, Cambridge. The public is cordially invited.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Savior's Magazine, Seaman's Friend and Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.

Rev. W. C. STITT, Secretary.

W. HALL BOPES, Treasurer.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Wanted, in a pastor's family, a competent woman for general housework. Address Box 47, Yarmouth, Mass.

Wanted, a purchaser for one new set of Relief Maps. Regular price, \$100 set. Will be sold very low. Call on or address the J. L. Hammett Co, 118 Summer St., Boston, Mass.

A clergyman who is an author and a lecturer would like to divide his time between church and literary work. An opportunity for some church paying a small salary. Address A. B. 45, Care The Congregationalist.

Housekeeper. Any one needing for a position of trust in the home a middle aged lady of refinement, and experience as a managing housekeeper and as a companion, will please address A. B. C. 44, The Congregationalist, Boston, Mass.

Wanted, a position as companion to a Christian lady, by a young American woman. She is a member of a Congregational church, a high school graduate, a good penman and reader. Good references. Address G. 45, Care The Congregationalist.

A clergyman, after special study of religious problems, has, as he believes, discovered the remedy for the present day unsatisfactory conditions. He would like to hear from some feeble, pastorless church in a city of 25,000 or more, that realizes the changed conditions demand new methods of religious effort. Address X. Y. 45, Care The Congregationalist.

THE PRATT TEACHERS' AGENCY

70 Fifth Avenue, New York

Recommends teachers to colleges, schools, families. Advises parents about schools.

WM. O. PRATT, Manager.

MASSACHUSETTS, ANDOVER.

ANDOVER THEOLOGICAL SEMINARY

Full Courses. Practical Discipline. For information write to Prof. C. O. DAY.

MAINE, BANGOR.

BANGOR THEOLOGICAL SEMINARY.

Full regular course in all departments, with additional instruction in New Testament Greek. Entrance examination Thursday, Sept. 4, 1902, 9 A. M. For Catalogue or further information apply to Prof. C. A. BECKWITH, Bangor, Me.

MASSACHUSETTS, CAMBRIDGE.

The Gilman School for Girls

Also called

Parents looking for a school are The Cambridge School requested to send for the Manual and for pamphlets on the "Choice of a School." ARTHUR GILMAN, A. M., Director, Cambridge, Mass.

MASSACHUSETTS, LOWELL.

Rogers Hall School

For Girls. Certificate admits to Smith, Vassar, Wellesley, Wells, Mt. Holyoke. Four acres for Golf, Basket Ball, Tennis, Field Hockey.
Mrs. E. P. UNDERHILL, M. A., Prin., Lowell, Mass.

Boothby Surgical Hospital

Training School for Nurses

Wishing to enlarge our Training School at once we will consider applicants who wish to enter for our two and one-half year course.

Application blanks will be sent on request. Address Superintendent of Nurses
1 & 3 Worcester Square, Boston

THE WHITMAN STORY NO. 1

By MYRON ELLS, D. D. A reply to recent criticism by The ablest living authority on the history of the Northwest. 25 cents: at Bookstore, Congregational House, Boston, and Statesman Pub. Co., Walla Walla, Wa.

IVORY SOAP PASTE.

In fifteen minutes, with only a cake of Ivory Soap and water, you can make a better cleansing paste than you can buy. Ivory Soap Paste will take spots from clothing; and will clean carpets, rugs, kid gloves, slippers, patent, enamel, russet leather and canvas shoes, leather belts, painted woodwork and furniture. The special value of Ivory Soap in this form arises from the fact that it can be used with a damp sponge or cloth to cleanse many articles that can not be washed because they will not stand the free application of water.

Directions for Making.—To one pint of boiling water add one and one-half ounces (one-quarter of the small size cake) of Ivory Soap cut into shavings, boil five minutes after the soap is thoroughly dissolved. Remove from the fire and cool in convenient dishes (not tin). It will keep well in an air-tight glass jar.

Have You Seen the New Sunday-School Hymnal

PILGRIM SONGS

It is different. The music is dignified, but not dull. The hymns are fine in sentiment without being weakly sentimental. It is beautifully printed and bound, yet the price is low. 25 cents, board covers; 35 cents, cloth. Superintendents are invited to send for a returnable sample copy.

BOSTON

The Pilgrim Press

J. H. TEWKSBURY, Business Manager.

CHICAGO

\$1,000 FAIRS

are made practical in Gordon Bruce's new booklet

"Bright Ideas for Bazaars."

Illustrated. Legitimate. Novel. Proved. What to do and how to do it in city or country. Price, 50 cents, postpaid.

Address

Bright Idea Publishing Co.,
Newtonville, Mass.

THE ATLANTIC MONTHLY

LOYAL TO ITS
BRILLIANT
PAST

1903

IN TOUCH
WITH PRESENT
CONDITIONS

LIFE OF THE AMERICAN CITIZEN

CURRENT EXPERIENCE AND CHARACTER OF THE AMERICAN OF TODAY

THE ATLANTIC will print a group of papers, describing, from fresh points of view, the influence of our present civilization and social surroundings upon the life of the average man. Institutions as varied as the *School*, the *Church*, and the *Stock Exchange*, professions as far apart as the *Law* and the *Trained Nurse* will be discussed by competent writers. The first of these articles will be *The School*, by President Eliot of Harvard.

CHAPTERS IN BOSTON HISTORY

By M. A. DeWOLFE HOWE

Author of "American Bookmen"

A short series of papers recalling the scenes and personages of Boston life in the nineteenth century. Commercial, social, and intellectual interests will be touched upon not merely for their local but for their national significance.

THE FORWARD MOVEMENT

The Atlantic has long identified itself with the highest ideals in American education. It contains articles dealing not so much with technical questions as with fundamental principles. Among leaders of American academic thought who will contribute articles during the coming year are Arthur W. Hadley, President of Yale University, on *Academic Freedom* and John Bascom of Williams College on *Changes in Fifty Years of College Life*. In the November Atlantic appeared *The New Ethics*, an article of exceptional interest by President Hyde of Bowdoin College. In the December Atlantic Woodrow Wilson, President of Princeton University, will contribute a paper on *The Ideals of America*.

35 cts. a Copy Prospectus for 1903 on Application \$4.00 a Year

Upon request, the November and December issues will be mailed free of charge on all new subscriptions received before December 20th.

HOUGHTON, MIFFLIN & CO., BOSTON, MASS.

THE BOY PROBLEM

By the Rev. WILLIAM BYRON FORBUSH, Ph. D.,

Minister of Winthrop Church, Boston.

With Introduction by Pres. C. Stanley Hall.

THIRD EDITION.

The authoritative book on the social problems of child life; "Coe and Starbuck reduced to practice."

The Outlook says:

"It should be sufficient commendation of it that President G. Stanley Hall speaks of the author's work with boys as 'hardly less than epoch-making.' It is grounded in a thorough understanding of boy nature, and a firm grasp of the psychological and pedagogical principles involved in rational treatment of it. Dr. Forbush's 'Critique of Boys' Clubs and of Church Work for Boys' discusses the Christian Endeavor and similar societies and our present Sunday school methods. This and his chapter on 'The Boy Problem in the Church' are seriously suggestive in their indication of the true lines and methods of work for boys. A Directory of Social Organizations for Boys and a bibliography of the best literature on the general subject add to the serviceableness of this long-needed work."

The Sunday School Times says:

"No man living more thoroughly understands the boy at the time that he is seeking the larger world of the street and the gang than Dr. Forbush. The book is immensely suggestive and is valuable as a stimulant and a challenge."

Charities says:

"It ought to be a text-book in all religious, pedagogical and sociological training schools."

Price 75 cents, net.

BOSTON

THE PILGRIM PRESS

CHICAGO

THE LIBRARY OF
CONGRESS,
TWO COPIES RECEIVED
NOV. 7 1902
RECEIVED
Nov. 2. 1902
CLASS 3 XCa. No.
20306
COPY 5.

THE CONGREGATIONALIST

Saturday
8 November 1902

and Christian World

Volume LXXXVII
Number 45

Event and Comment

More Than One Hundred Per Cent. Gain

That 5,000 mark does not seem so far away after all. In October more than twice as many new subscriptions for *The Congregationalist* were received as in the same month last year. We want even a better record for November. The "pastors' plan" is what helps to do it. Read what one says: "Your 'pastors' plan' of bringing *The Congregationalist* into new homes is a good one. Your special representative has a devout and winning personality and gets right down to business. At the same time people do not feel bored by his calls, nor are they likely to regret taking *The Congregationalist*. His visit here was helpful to both pastor and people." Churches in Stoneham, Bradford and Merrimac, Mass., and Elyria, O., responded with second installments of names last week. Among other churches to respond were those in North Woburn and Peabody, Mass., Westerly, R. I., and Grafton, O.

The Push of the Present Moment

Between the first of November and the first of May the bulk of church work is done, particularly in large communities. The more necessary is it, then, to initiate activities strongly and promptly in order that not a single week of the all too short church year be lost. Now is the time to make the opportunities for Bible study as wide and inviting as possible, to devise and put in operation new schemes for effective Christian work and to center thought upon personal responsibility. "The church does not take itself seriously enough," said a pastor last Sunday morning in a sermon pointing out kindly but plainly the defects of the modern church. May the coming six months witness a glad and whole-souled response on the part of the church to the call that becomes more imperative every day to spend itself in behalf of the world.

Extending the Enthusiasm of Missionary Meetings

The wholesome influences of the recent A. M. A. meeting at New London, as well as that of the American Board at Oberlin, are being carried into many localities by returning delegates, and the unanimous verdict seems to be that each meeting measured up to the high water mark of such gatherings. The question still remains as to how the enthusiasm bred by personal attendance may become more general in the churches and, as we suggested in our editorial last week, one means to this end seems to be that afforded by establishing our two leading home societies on a representative basis. National denominational assemblages ought to be something more than splendid local missionary rallies, attended chiefly by persons living within fifty or, at the most, one hundred miles of the

gathering place. It is the business of the denomination as a whole, not of one section or one state, that is transacted and exploited at these anniversaries. We should have a scheme of annual meetings as effective as possible in securing the attendance of representative pastors and laymen from a wide area. Then our missionary work will be laid directly upon the hearts and consciences of those bound in honor to support it.

The Student Army

On another page we present an interesting statistical table showing the enrollment this autumn of students in nearly fifty of the leading institutions through the country. We have taken pains to gather the facts by special correspondence. They confirm the general impression that the educational movement is sweeping forward strongly and constantly making new demands upon institutions already none too well equipped for their important work. The table indicates that the colleges in the West closely related to the denomination, like Colorado, Fairmount, Oberlin, Olivet and Washburn, are developing no less rapidly proportionally than are established institutions in the East, like Harvard, Yale and Williams. The women's colleges, too, seem to be forging forward at a notable pace. Mount Holyoke, for instance, has an entering class larger by forty-four than last year, while Wellesley has forty more and Smith thirty four. May the thousands of students in these institutions come forth in due time thoroughly trained for the great tasks awaiting them in the church and in the state.

Continued Responsibility for the Miner

Let not the miners be forgotten in public prayer now that the strike is over. It is hard to hold popular thought long to any one subject, and the danger is that as the coal bins fill up even well-disposed persons will lose their interest in the men whose labors, as recent events prove, are so essential to the welfare of society. We should like to hear more frequently public prayer in behalf of those who do the hard and dangerous work of the world in mines, foundries and factories, that they may have capable and trustworthy leaders and a fair reward for their daily toil. And when we speak of prayer we do not disesteem the efforts of the church and the state to make life worth living for men who spend their days underground or at other posts involving hard manual labor and great personal risk. But behind such movements must be, not a

spasmodic and sentimental interest, but the patient thought and the honest prayer of the people of this country.

Ministers as Promoters

Of all ways to trap the unwary none is meaner than the effort to tempt pious persons to risk their money by putting it into the hands of a clergyman for financial speculation. The latest circular which we have received extending an offer of this sort announces as its chief promoter a man with a handle at both ends of his name. He is a "Rev." and a "D. D." and both titles are printed in large letters. He announces that hundreds of ministers have profited by speculation in an oil stock and that he offers another chance as good. Another circular is from an evangelist who offers oil stock at five cents a share, and also tenders his services, for his expenses and a free will offering, to conduct a campaign for the salvation of souls. He gives his personal guarantee that both ventures will yield large gains. The unctuous slime of his pretended piety is mixed in his circular with his oily promises and both are worse than valueless. We make no criticism of ministers who put aside their office and enter into honest business as other men do, but these promoters who try in the garb of ministers to beguile people to buy their stocks are either fools or frauds. It is discreditable to the sacred calling and to the churches to allow them nominally to continue in the ministry. We have called attention before to this perversion of an honorable office, and we do it again by request because of fresh and flagrant instances of its abuse. But those who trade with these ministerial masqueraders illustrate the proverb, "The fool and his money are soon parted."

Speculating with Religion

The instances mentioned in the last paragraph suggest other forms of imposing on the public in the name of religion. A year ago or more the Associated Press announced a gift of \$1,000,000 "or more" to open "people's churches" in the chief cities of the West, the pastor of the People's Church of Chicago, if our memory serves us, to administer the funds. Later the money was said to be forthcoming when it should be yielded up by certain mines in which friends of the movement had bought stock. The pastor emeritus has lately announced that the income of the People's Church has seriously declined on account of the losses of some of its members through the failure of certain mining investments to

"realize" the expectations of the investors, and probably we shall hear nothing more of the establishment of new churches through the million dollar gift. It would have been wise for the church to say promptly to the offerer what the apostles said to Simon, "Thy money perish with thee." The only thing that remains for it now to say is, "Our money perished with thee." But churches that are approached with proposals to embark in speculative enterprises for the glory of God may take warning from passing events.

Counseling Together to Good Effect

Representatives of our theological seminaries are forming the habit of meeting together at our large denominational gatherings and discussing ways of bettering institutional conditions and methods and of making the seminaries more useful to the churches. This practice will receive the hearty commendation of the clergy and laity. At the recent meeting of the American Board at Oberlin such a conference was held with representatives of Andover, Yale, Hartford and Chicago present, and the themes discussed were pertinent to more direct leadership by the seminaries in shaping the thought of the churches on the vital matter of religious training of the young. A conference of like purport was held at the inauguration of President George of Chicago Seminary, at which presidents of our colleges, teachers in our seminaries and leading pastors conferred on the mutual relations of college and seminary. A committee, with President Eaton of Beloit as chairman, was appointed to arrange for another conference, so helpful and valuable was the first one found to be. These signs of unity and federation are gratifying. They point to better things for the seminaries and the churches.

A Modern Miracle Proposed

A public meeting, largely attended, was held in Boston last week in the interests of Zionism. This enterprise is attracting increasing attention in this country, and as a racial movement entirely apart from religion is deeply interesting. The plan of its promoters to settle Palestine by the immigration thither of several million Jews, and to organize them into a Jewish state, is as nearly impossible of realization as any political scheme ever attempted on a large scale. It is frankly confessed as such by its promoters, and the interest in it to outsiders arises from this fact and from the evident enthusiasm of many, both Jews and Gentiles, in carrying it out. In their palmiest days of David and Solomon, the Israelites never approached any such power as is dreamed of for them by Zionists, nor did any territory of the size of Palestine ever hold any such state as is now looked forward to with apparent seriousness. The projector of the scheme, Dr. Max Nordau, describing the plan at length in the current *International Quarterly*, says:

Never before has the effort been made to transplant peacefully, in a short space of time, to another soil, several million people from various countries; never has it been attempted to transform millions of physically degenerate proletarians without trade or profession, into agriculturalists and cattle breeders, to bring town-bred hucksters and trades

people, agents, and men of sedentary occupation, again into contact with the plow and mother earth. It will be necessary to accustom Jews of different origins to one another, to train them practically to national unity, and at the same time to overcome the superhuman obstacles of differences of language, unequal civilization, and of manners of thought, prejudices, likes and dislikes of foreign nations, brought severally from the lands of their birth."

The Penalty of Literalism

It is to be hoped that those interpreters of Christianity whose fad is literal obedience to the words of Jesus, and who make no allowance for Oriental imagery and who do not know the difference between prose and poetry, are reading from day to day the reports that are coming from Winnipeg relative to the doings of the Doukhobors in Canada, about whom Mr. Yeigh wrote so informing an article in our last issue. Of 7,500 of them resident in Assiniboia several thousand from the Yorktown district have during the past week been deserting their communes and wandering off over the bleak prairies, foodless, unclothed and frenzied with a fanatical passion, "seeking Jesus," refusing all food or clothing of animal origin, their women and children perishing by the way with cold and their fanatical and maddened leaders exciting them to greater asceticism and more fanatical violence by exhortations based on Jesus' words literally interpreted. Appeals to them on the score of humanity have had no effect. Threats of law are useless, because they deem themselves above law. The authorities are at their wits' end to know how to deal with the fanatical mob, and may have to take the women and children forcibly and save them from their own and their husbands' and fathers' "zeal without knowledge."

Unexplored Regions in the Bible

The great majority of professing Christians are practically unacquainted with those parts of the Old Testament which represent the noblest periods of Hebrew thought and literature. The great prophets of the eighth century B. C. are sealed books to the ordinary devout reader of the Bible. The International Sunday School Convention last summer, which voted against recommending the study of these books, no doubt represented the preponderance of uneducated sentiment in the churches. Occasionally in the International lessons a few verses have been selected, though with no reference to the book as a whole. But the average Sunday school knows nothing about the prophets. For example, in twenty-five years only thirteen different lessons were taken from Isaiah, the most of them for special purposes, such as temperance, missionary and Christmas topics. Dr. A. F. Schauffler, secretary of the lesson committee, in explaining the mediæval action of the Denver convention against progress in Bible study, says that "the majority of teachers of adult classes are not well enough equipped in Biblical literature to deal with such a course. The study of the prophets especially calls for a knowledge of the times and of ancient history that the average teacher has not acquired and cannot well acquire." If it is a confessed fact that Christians generally are igno-

rant of the richest portions of the Old Testament Scriptures which they profess to regard as records of divine revelations, is not the time ripe for them to enter these unexplored regions? The churches that keep the inner sections of their Bible sealed during the coming year should accept the responsibility for their ignorance and spiritual barrenness.

The Basis of Church Unity

This theme came before the recent Church Congress of the Anglican Church. The bishop of Ripon, Boyd Carpenter, contended that neither the surrender to Episcopacy of all the non-episcopal sects, nor federation of all Christian bodies, nor general reorganization with a uniform polity, would be the solution of the problem. It must come by co-operation under present forms of government. Canon Henson said that the only true basis of union was discipleship and that to talk about unity on the basis of general recognition of the apostolic succession by Presbyterians and Independents was an insult, for, as he holds, the validity both of the ministry and the eucharist of the non-episcopal bodies must be acknowledged. This sentiment brought forth cheers and hisses, as did his plea for admission to the pulpits of the Established Church, under proper safeguards, of the great Nonconformist preachers. But the stronger and more influential party of the Anglican Church had its spokesman in Professor Collins, who affirmed that unity could only come on the basis of recognition of the ministry derived from the apostles. It is interesting to note that even he did not contend that all the primitive churches were organized on the episcopal basis, but based his argument on the contention that the "universal Episcopacy which followed the apostolic age represented the essential force of church life." This, even admitting the accuracy of the statement of fact, which we do not, of course implies that manner is more than spirit, and that the incidental is the essential. No man with anything like the modern point of view as to origins would talk such dogmatism. The most practical speech on the subject was made by the bishop of Hongkong, who described the unity existing in China among all Protestants, and how little the men on the firing line, surrounded by hosts of non-Christians, cared for the matter at issue.

Polish Catholics Looking Towards Episcopacy

The Polish Catholics of this country, led by Rev. Anthony Kozlowski, who was consecrated by the Old Catholic bishops of Europe, have announced their acceptance of the terms of the Chicago-Lambeth proposals for church unity, and have applied to the Protestant Episcopal church for recognition and intercommunion. The House of Bishops of the latter body, not assuming to recognize the former, has extended its Christian salutations, and referred the matter to a committee of five bishops to consider and propose the terms of intercommunion and jurisdiction and report to the next meeting of the House of Bishops. If this report should be favorable and the bishops should favor such recognition and intercommunion, then

final decision of the matter would rest with the entire church legislating in General Convention.

Indictment of Christian Scientists

The Grand Jury of Westchester County, N. Y., has indicted, on the charge of manslaughter in the second degree, the "healer" called and the parents of the child sick with diphtheria which died in White Plains a fortnight ago. With the indictment the Grand Jury delivered a presentment showing the danger to communal life involved in violation of state and local laws relative to infectious and contagious diseases by persons who are not regularly licensed physicians and surgeons. "This so-called Christian Science treatment"—the Grand Jury says—"was used at the instance and request of the parents of the child, the father attending daily to business after nights spent in the sick-room. This child was allowed to attend school while an older sister was sick in the house. The attention of the local board of health was not called to the case until a few hours preceding the death of the child." This statement only hints at what are known to be the inevitable perils of communities where Christian Science fanaticism and defiance of law are displayed. This case may become historic because of the gravity of the charge brought against parents and the healer, and because of the vigor with which certain forces back of it are pressing for a decision by the highest courts if need be, as to the principles involved. Americans have an inborn aversion to religious persecution and a low estimate of the value of human life; and they might be perfectly willing to let adult visionaries and fanatics die for lack of proper care, their fate being self-decreed; but when it comes to parental neglect of children who are not responsible, and when it comes to imperiling the lives of those who do not put faith in Christian Science, it would seem as if the time had come to cry halt, and to teach the adherents of Christian Science that no posing as martyrs to the cause of religious liberty can fend off prosecution for defiance of law.

A Quaker Appeal for United Temperance Action

At the large gathering of Quakers of the country, held last week at Indianapolis, action was taken appealing to Christians of all other denominations to join in calling a conference in March, 1906, in the city of Washington, D. C., to consider what the church may do in practical ways to combat the traffic in intoxicants in this country. The body issuing this call is not very influential, numerically considered, although highly respected for its purity of doctrine and life. Just why the date of the conference is put so far ahead is not clear. There certainly might well be a conference of representatives of the Christian denominations of this country for the purpose suggested in this call; but there probably never was a time in the history of temperance reform in this country when more marked divergence of opinion existed among good men as to practical methods of dealing with the problem. The generation trained to put faith in legislation and the generation

trained to social analysis and aware of the influence of environment and social custom in determining habits of life, do not see eye to eye. In matters of social reform as well as in matters theological it is not a day for dogmatism. Four years hence, however, the day for synthesis may have come nearer. Just now it is a time of analysis and realignment.

Filipino Catholics Revolt

Roman Catholic journals in this country have chosen to belittle the movement among the Roman Catholic Filipinos favoring home rule in matters religious. They will scarcely be able to do so longer in view of the reports from Manila indicating that the revolt against control of affairs from Rome is spreading and that a Filipino Catholic church was formally inaugurated last week. Bishop Gregorio Aglipay, formerly a native priest, but now excommunicated, Aginaldo and Felix Buencamino are prominent among the movers in this revolt, and the list of priests appointed to bishoprics in the provinces shows that it is widespread. The rise of this party undoubtedly adds a new element of perplexity to the situation which the papal commissioner and the Civil Commission will have to face as they take up the issues formerly and still in dispute. To be Catholics without being Romanists is a laudable ambition. Once launched on such a course the revolters must, of course, expect to be punished in every conceivable way by the church they have left. Indeed, latest reports from Manila indicate that already the daring protestants have been deprived of the right to bury their dead in soil consecrated by the church. Out of such persecution character of course will come. Both the church which is ancient and the church which is new will be purged by the conflict lying just ahead. Fortunate it is that the authority of the United States is dominant; hence the fight will be waged honorably, and the hatred of the mother church cannot go as far as it would were church and state practically one, as they were in the days of Spanish rule.

A Prince Entertained

The Crown Prince of Siam and his suite have had a cordial formal and informal welcome from the officials and citizens of New York city and the governor of Massachusetts and citizens of Boston during the past fortnight, the proprieties of the occasion being well supervised by a representative of the Department of State. In New York city one of the pleasantest of the informal gatherings was a dinner in honor of the crown prince at the Metropolitan Club, by Mr. Warner Van Norden, representing the Presbyterian Board of Foreign Missions. Dr. A. J. Brown, a secretary of the board, made the principal address, in which he told of the friendliness of the king of Siam toward Protestant missions in his country, all of which are maintained by Presbyterians. In response the prince said that the Siamese Government and people felt only good will for the American people, and expressed his appreciation of the work done for his people by American missionaries. They had always been ready, he said, to respect the laws of the

country and had never attempted to interfere in state affairs. In Boston the prince was shown Harvard University; and Prof. C. R. Lanman in a formal address told of the intimate and cordial relations between the king of Siam and the scholars of the American Oriental Society and of that monarch's generosity in providing American scholars with fine editions of Buddhist scriptures. President Eliot gave the crown prince a luncheon; and then he was initiated into the intricacies of a football match, the combatants being Harvard students and the Indians from the Carlisle School. Everywhere the Siamese visitors have impressed all who have seen them with their courtesy, intelligence and progressiveness.

The Strike Commission

The board of commissioners appointed by the President to arbitrate in the dispute between the miners and the operators has spent the week in the mining regions, exploring the mines, talking with miners and operators, and getting a background of fact and impression against which to place the formal data to be laid before them later by the parties to the dispute. It has been announced that such decision as may be rendered relative to wage rate will be retroactive and will take effect Nov. 1. Bishop J. L. Spalding, the Roman Catholic prelate who is a member of the commission, preached in the Roman Catholic Cathedral in Scranton last Sunday and his fellow commissioners were in the congregation. He preached on Christian love as the social amalgam, and while he made no practical application of his text and theme, it was obvious what he was driving at. Mr. A. Maurice Low, the well-known journalist of Washington, in a valuable chapter of inner history of the settlement of the strike, in the *Independent*, says that the appointment of a Roman Catholic on the commission was asked for by Mr. Mitchell, because a majority of the miners are Roman Catholics and "would be less likely to question a decision joined in by an authority to whom they were used to yield spiritual obedience." Bishop Spalding is a pronounced opponent of socialism, and an equally emphatic advocate of social justice and civic and literary idealism, and no finer choice of a Roman Catholic could have been made. All his books and sermons of recent years have been keyed to the note of an appeal for finer standards of living by Americans. At times we have thought him unduly pessimistic and somewhat out of touch with the spirit of his time, but never have we questioned his purity of motive or love of his fellowman. If he and Archbishop Ireland can come to do for the American artisan and unskilled laborer what Cardinal Manning did for the same sort of men in London he will do much both for his country and for Christianity.

Thirty years ago a firm in Salem, Mass., went out of business. Last week a gentleman visited the aforetime receiver of the firm, who long since had settled the business and reported to the court, and informed him that a bill which he owed the firm thirty years ago had never been paid and that he wished to settle it. He was informed that he was under no legal obligation to. He replied that it was

a moral obligation, and insisted on paying compound interest on the original claim of \$250. His conscientious act cost this man \$630, but what a big rainbow in his soul he must have!

Utility or Culture

President Roosevelt, in his call upon the nation to celebrate Nov. 27 as a day of thanksgiving to God for blessings received, describes us as a people enjoying abundant material well-being. But he does not stop there. He also believes that we are "striving earnestly to achieve moral and spiritual uplifting." That many of our people are so striving is indisputable; that most of them are so aspiring the President believes, and probably he is as qualified to speak as any man who could be named, for his range of acquaintance with "all sorts and conditions" of men is wide.

In one important realm of activity it is apparent that a strong current is running against a conception of institutional and personal life which has been pronouncedly utilitarian if not materialistic for a decade or two. Recent utterances of the presidents of Amherst, Williams, Yale, Princeton and Northwestern University show that they and their institutions, at least, are not to be swept off their feet by the demand for such courses of study as will expedite the entrance upon professional life of men with special training but without general culture. They, whatever President Eliot of Harvard and President Butler of Columbia may do, are to insist upon a youth's getting that training of the whole man, that knowledge of and taste for the humanities, and that broad foundation of knowledge for later specialization which alone can give stability and save the man from becoming a narrow, utilitarian income-earner.

That there is this reaction—in some cases—and persistent adherence to a policy never departed from—in other cases—in some of our American colleges, making for preservation of type, is a gratifying phenomenon. For it does not mean only that those who believe in an education of culture will continue to have institutions to which they may send their children. It also means that administrators of college affairs may once more resume some of their former functions as inspiring personalities and as teachers of youth. Time that of late has been given to vain endeavors to secure the wherewithal to make universities out of what were never intended to be other than colleges, or to resisting the pressure from the universities on the one hand and the secondary schools on the other for adjustments of curricula, so as to turn out students at the earliest age with specific training for their life careers, may now be given to such old-fashioned duties as productive scholarship, the shaping of character and exemplifying the life of a cultured gentleman.

This conservative reaction, seen in these older and less distinctly denominational institutions, cannot but have a helpful effect on the younger and more distinctly Christian colleges of the country, whatever their sect. For once admit that a college is a place for culture and not a trade school or a place primarily for

equipping a man to earn his living, and instantly the question arises, What is culture? And any reasoned answer of this question must include the element of religion, experienced personally and studied as a phase of divine and human activity.

With the return of qualitative rather than quantitative standards, with the renewal of emphasis on culture rather than on utility, a higher appreciation of the calling of the Christian ministry among college men is bound to come and a more general turning to it of the finest type of youth. In a utilitarian age it is not surprising that men pass the calling by, for it is underpaid; it involves sacrifice; and it subjects the man to criticism of a sort that men of other callings know little about.

Anti-Revivalists

A large number of persons at present are working against revivals of religion. There is good reason to believe that they are gaining recruits to themselves constantly. They are not organized, but they give one another mutual support in quiet ways. These persons are not opposed to religion. They hold the principles of Christianity to be essential to civilization. Many of them are members of churches and most of them are or have been more or less loosely connected with Christian congregations. We have talked recently with several anti-revivalists, and have learned that they approve of the churches and admire those who are loyal to them.

One of their methods of defeating revivals is by substituting inclination for conscience as their guide. They go to church when they feel like it, and when they don't they stay away. They accept social Christian duties when these appear specially agreeable to them. Others they promptly decline. They give money when they feel like it. They have half consciously adopted inclination as the measure of their duty. "I don't know why I didn't go to church last Sunday," said one of these anti-revivalists. "I used to think I ought to go, but I have come to care less about going regularly, and somehow I've got out of the way of it." Other reasons are sometimes given, such as the poverty of the preaching, the indifference of neighbors to public worship, out-of-door attractions on Sunday, confinement to business on week days. But they all come to the same thing. Inclination was against the service. Inclination was their guide, and summoned these reasons to its support.

The anti-revivalist, as a rule, wants the churches to be supported, public worship maintained and converts to be made; wants Christian principles to prevail in the community. Christian truth to be taught to the children; wants Christian enterprise to expand, Christian civilization to extend throughout the world. He wants others to do their duty, and to add to their burdens those duties of his to which he is not inclined. He has a latent contempt for those who shirk their responsibilities as Christian citizens and a subdued irritation against those who refuse to take his share of these responsibilities in addition to their own. He feels charitable and well meaning. If he

knows one who is hungry, he will feed him; or thirsty, he will give him drink; or sick or in prison, he will visit him. If his sympathy is stirred by an appeal in a newspaper for some one in trouble, he will give some money. He gladly follows his inclination then, if he acts at once before the impulse dies. He will be surprised some day—that great day of judgment—at the vast army of those who were hungry and thirsty and naked and sick and in prison, for whom he had done nothing because they did not interest him.

The anti-revivalist does not deny his responsibilities, but he has shirked them so long that his acknowledgment of their neglect stirs no sting of conscience in him. He hopes some one else will do his work for him, and feels no sense of meanness because he is getting out of the service which he knows is his fair share in the community. He counts it a gain to himself to have shoved his load off on others, and hardly regrets his loss of manhood.

The anti-revivalist will not know of this indictment against him unless it is copied into some Sunday newspaper with which he whiles away the hour when the churches are at worship; for he gave up his religious paper when he lost interest in duty and surrendered to inclination as his guide.

For Better Prayer Meetings

The midweek devotional meeting has been for several years declining in numbers and influence. It has become a burden and anxiety to many pastors. We have been deeply impressed with the importance of increasing its power as a factor in the life, growth and work of the churches. We have enlisted the aid of more than 150 pastors in different parts of the country, who have given us lists of topics, suggestions and accounts of their methods in conducting prayer meetings. These topics have been examined and lists made from them, which have been revised by experienced leaders of prayer meetings, and the final result is soon to be published in our annual Handbook. We shall also publish soon the name of the pastor whose list we found most serviceable.

The topics have been arranged with a view to unity, to progress in interest, to variety and to adaptation to the conditions of the churches at different seasons of the year. The Scripture selections have been made and revised with care. It is not expected that all the selections connected with each topic will be read. In some instances a variety is offered for the choice of the leader and in others he may substitute passages of his own choosing. Where several short selections are given with sub-topics they may be read by different persons. These sub-topics may often be assigned beforehand with advantage, for they are intended as incentives to study and prayer.

Studies in the Apostles' Creed lead up to meditations for the Lenten season, and these are followed by topics intended to stimulate and guide religious experience and Christian activities. Church and national holidays, such as Christmas, Easter, Independence Day and Thanksgiving, are recognized. The topics for October have been arranged with a view

to aid the missionary plans of the churches, this being the month in which the greatest number of local and national meetings are held.

This list of topics, the result of extended labor by many persons and earnest prayer, is offered in the hope and expectation that through their use a great access of spiritual blessings may come to the churches in the year before them.

The Overflowing Life

There are Christians who practically decline to believe in God's liberal mindedness. They believe that he gives grudgingly, because he does not give in the order of their own heart's desire. That there can be anything wrong with this order, they do not seem to imagine. That the proportion of life as they conceive it would mean poverty at last, because it bears no relation to God's order of growth for man and his true scale of values, never seems to occur to them. Shall a father be liberal with toys and niggardly with food and education?

God's thought is intent upon the highest gifts. He gives good "things to them that ask him." He measures lesser things in such a way as not to interfere with these best gifts. And when it comes to true, enduring, spiritual life, which is the highest gift of all, Christ says, "I am come that they may have life and that they may have it abundantly." On that high level there is neither lack nor stint. Our Lord compares himself to a living, ever-flowing fountain, where all who come may take till they are satisfied. It is the unchristlike who complain that God does not treat them generously. Those who know him better have discovered that the limit of his gifts is merely a limit of our own capacity—the cup we bring—while of the water of life there is neither lack nor end.

We shall draw upon the sources of our strength and joy by coveting earnestly the best gifts. The proportion of God's thought will help us to content. God cares little for gold and jewels, which are but stones of his hills. Some one has said, voicing half of a great truth, that what God thinks of wealth is shown by the people to whom he gives it. He will not be lavish with these lesser gifts when he sees that they will rob us of our appetite for the highest opportunities of life. He does not care for transient successes purchased at the cost of character. Too many of us are like birds that flutter, heavy-winged, in the mephitic vapors of some pit of worldly disappointment. He calls us to the free air and the open, sunlit sky, with its abounding joy and hope.

The life which earth can satisfy is not the overflowing life. Earthly preoccupations shrink soul capacity. Content comes only from that which is higher and better than ourselves. The bread that satisfies is the bread of heaven. Only God can fill a human soul to overflowing. But that overflowing will be for the joy of our homes, the blessing of our neighbors, the enlightening and transforming of the world.

At the recent dedication of the handsome new Coram library at Bates College the literary feature was the address by Rev. F. W.

Baldwin, D. D., of East Orange, N. J., on The Function of Books in the Higher Education.

In Brief

Next issue: a number of opinions from Sunday school experts regarding possible improvements in instruction.

Don't overlook the fact that next week is the special period set apart for prayer in behalf of young men of the world. Don't forget the young man in China and Australia, and don't forget the young man in the next house or office.

The article, *Where Are We?* by Rev. Dr. E. N. Packard, published in our issue of Aug. 9, has attracted wide attention, and in response to requests an edition has been reprinted for distribution. Copies may be had from Dr. Packard, Syracuse, N. Y.

The call of Rev. F. O. Hall of North Cambridge, Mass., to the Church of the Divine Paternity (Universalist), New York city, is not surprising. He has shown for some time that the highest rewards of station in the Universalist denomination would be his some day.

The courts of several states during the past week have meted out justice to automobilists whose carelessness or recklessness had caused loss of life or serious injury to pedestrians or to travelers in more ancient forms of vehicles. It is high time that justice was done to these takers of life and breakers of bones.

The Lutheran clergyman who officiated at the funeral of Virchow, the great pathologist, recently deceased, is being roundly condemned because of disloyalty, Virchow being an aggressive atheist and materialist. "And die with decency," said Otway. Very often a clergyman, without in any way intending to compromise his convictions, or actually doing so, has to assist in burial ceremonies like Virchow's.

With the fine example of our own Congregational Library ever before them, the American Unitarian Association is slowly but patiently gathering together in the Unitarian headquarters, Beacon Street, Boston, a collection of books and pamphlets covering the history of the Unitarian movement here and abroad.

A boy in a Birmingham school was asked by his teacher who made the world. "Joe Chamberlain," he replied. "But surely, my boy, you know better than that. Have you not heard that the Almighty made the world?" The sharp little urchin looked at his teacher cunningly and cried, "Yab, pro-Boer!" This tale much delighted a great London gathering of opponents of the Education Bill.

During the last year the Presbyterian Church in the United States received on confession of faith 65,889, which was an increase of twenty-one per cent. over the preceding year. Of its 7,560 churches, 2,017 received no new members, but the rest averaged about twelve for each. This gain is not a reason for boasting, but it is good ground for encouragement.

Professor Hilprecht, of the archaeological department of the University of Pennsylvania, claims that the finest Babylonian collection in the world is now in that institution's museum as a permanent property, thanks to the munificence of the sultan of Turkey. In view of the worth of Babylonian remains to students of religions, it is apparent that Philadelphia may become a Mecca for European as well as American scholars.

A recent manual of corporation securities states that J. Pierpont Morgan has controlling

influence over one-quarter of the railroads of the United States, with a capitalization of over \$3,000,000,000; over the United States Steel Corporation and the new steamship combination. The total capitalization of all these concerns is \$4,737,000,000. The power of this one man over the world's industries is greater than ever before was concentrated in a single human life, and it suggests possibilities for good or evil which were undreamed of until this generation.

The *Universalist Leader* is soundly orthodox on the subject of foreign missions. Whether its constituency is remains to be seen. As the *Leader* says, a denomination that proclaims all the "universals" and remains parochial in its Christian activity is an anomaly in Christendom, and if recalcitrant to the missionary ideal ought to be wiped out of existence. Hence, denominationally considered, the vital question is not the success of the lone, one mission of the denomination in Japan; it is the sincerity, consistency and earnestness of Universalists at home.

The *Pilot*, the Roman Catholic journal of Boston, is certain that Nonconformist opposition to the Education Bill, backed by the Balfour ministry and the High Churchmen, is a matter of pocket and not of principle. Supposing we were to say that Roman Catholic opposition to withdrawal of Government aid to Roman Catholic Indian schools were a matter of pocket and not of principle, would the *Pilot* think it fair and Christian? To talk about men like Fairbairn and Lifford and the younger and lesser men they lead as being sensitive on the "pocket nerve" is insulting.

French temperance reformers are said to be using posters and bill boards and ear and omnibus advertisement spaces with telling effect in portraying the baneful effects of the use of alcoholic liquors. In Boston's local option fight just ended each side used the newspapers and the electric cars for advertisements stating summarily the reasons for and against the measure. It was done with a skill and lavishness of expenditure that was unprecedented. Reform by the "eye gate" rather than exclusively through the "ear gate," as in the past, seems to be the order of the day.

President Roosevelt has not overdone executive clemency. But last week he commuted the death sentence of a Choctaw Indian whose career has been peculiar. Well educated, well-to-do, a lawyer and clergyman by profession, and serving at one time as a judge, the combined effects of alcohol, sorrow for the death of loved ones, and belief in witchcraft led the man to start out on a hunt for those responsible for his misfortunes. He killed the first woman whom he met, and then killed a man and another woman. The case is interesting because it shows the existence of belief in witchcraft still. The President commutes the sentence to life imprisonment and lets it be known that he deems the man too dangerous ever to be released.

The revelations of incompetency, dishonesty and nepotism in the management of the Brooklyn Howard Colored Orphan Asylum, whose head, an alleged clergyman, has gone in and out among the Protestant churches of Greater New York, New Jersey and Long Island for years, posing as a philanthropist, but all the time supporting sixteen relatives in luxury, may set persons other than those who have been fleeced to investigating other institutions of the sort. It is the easier course for clergymen and churches to take a man and an institution at their face value when they ask for aid. It is more troublesome but often less expensive to do some investigating first. This Brooklyn institution will continue to shelter colored orphans, but Mr. Johnson and his crowd of parasites have been ejected, and a board of directors chosen which will oversee and not overlook.

Dr. Gordon at Yale

LECTURE VIII. THE ABSOLUTE ULTIMATE

1. God the full and adequate account of human life. Has the structure of life anything to say about the structure of deity? The Trinitarian debate reduced to its ultimate form: which conception of God is the more vital and the freer from embarrassment, the unitary or the social?

2. The unitary conception of God fails: (1) with respect to the unreality of knowledge in God; (2) with respect to the unreality of love in God; (3) with respect to the ground of God in humanity.

3. The principle of the theistic argument is this: man construes the universe in terms of his own nature. Theories of the universe: (1) atheism, (2) deism, (3) Christian theism.

4. Summary and conclusion.

Thus, for the most part eliminating metaphysical discussion and declaring that only a social God can account for or be understood by the social man, and that no other God is worth anything to mankind, Dr. Gordon brought to its close this series of lectures, which have been pronounced by one, whose acquaintance with previous courses under this lectureship lends authority to his statements, to be the weightiest course ever delivered here and the one most faithfully presenting the subject-matter of preaching.

At the close of the lecture Dean Sanders expressed the appreciation of the corporation, faculty and students for the worthy manner in which the lecturer had fulfilled this trust—the greatest honor that can be bestowed upon any minister in Great Britain or America—maintaining its old-time tradition of wisdom and power, and, above all, giving to the student body the opportunity of coming in contact with a great personality. Dr. Gordon responded with words of thanks for the hospitality of his reception, and in his parting words of cheer and hope for his listeners on their entrance into the active ministry of the Word greeted them as “sons of the morning light.” R. G. C.

A Word of Appreciation

BY REV. T. T. MUNGER, D.D.

It would not be just to Dr. Gordon's lectures to attempt to state his positions except at length and *verbatim*; nor can their general import be given except in the vaguest way. The course is a complete whole; each part depends upon every other. It is only as one goes from one position to another that one is ready for his conception of Jesus Christ as the divine humanity and of the entire Trinitarian conception. It requires the whole course to understand what he means by Trinitarian, and to perceive that it is quite different from that which led by reaction to the Unitarian movement.

The influence of the lectures will be to draw the two parties at least toward each other, for the reason that a deep, divine humanism and a view of the immanence of God as a supreme reality underlie his entire contention and are stated in such a way as to win sympathetic hearing on both sides. There is nothing that could properly be called concession to one party or defense of the other. Instead, it is a treatment imbued with that sense of God and man which has been developed in later years and yet is akin to what is found in the Greek fathers—notably Origen.

The strength of the course as a whole lies in its profound reasonableness. The dialectic is by no means absent, but it is filled with the soul of truth and goodness. The disposition to question or dissent passed away under the clear light shed upon every point and the felt greatness of the discussion.

It need not be said that the lectures were pervaded by characteristic nobility, beauty of

style, aptness of illustration and a humor that did not detract, but most of all by a sense of the Divine Reality that changed the lecture room into a place of prayer, and sent the listeners away awed and silent.

But it is in the world of theology that their chief effect will be looked for; and there it cannot fail to be great—especially in our New

England where healing influences are so needed and there is such readiness to receive them. They will do their work not merely because of cogent argumentation, but because the subjects have been lifted into the upper depths of thought, and because they are sunk in the depths of the common humanity as it is seen today by the children of light.

From Day to Day

By Allen Chesterfield

The outgoing steamers from New York and Boston this autumn have carried an unusual number of missionaries. They are not conspicuous in the hurrying throng on the pier or the docks, but if you chance to detect among all the passengers the little groups made up of men and women bound for the regions beyond, you will often see and hear things that moisten the eyes and ennoble in your thought the missionary calling. The other day I saw, at a respectful distance, the parting between parents returning to their field in India and their two sturdy boys just entering their teens. There was not much ado over the matter. Our missionaries accept uncomplainingly the hardships which their vocation involves. But I happened to know how the hearts of father, mother and lads were wrung at the prospect of a separation which might last five or ten years.

This is the real heroism of the foreign missionary enterprise. Our workers at the front can face famine, pestilence and Boxer uprisings unflinchingly, but the hardest strain comes when it becomes necessary for parents and children to go their different ways in order that the latter may be brought up under American influences. Missionary secretaries tell me that one of their severest duties is to go to the steamers and witness these separations. A missionary whose boat sailed before daybreak put his children to bed in the American home where they were to remain. He then said good night and good-bye to them as bravely as he could, but he could not help returning three times after they had fallen asleep in order to look once again on their loved faces before he went thousands of miles from them. “Chesterfield,” said a man to me as we came away from the Charlestown pier the other day, “it really doesn't seem right, does it?” And with a big lump in my throat, I faltered out, “There is only one thing that makes it right and that is the Christward movement of life which lays its compelling hand upon men and women to whom Jesus is a reality and his commands imperative.”

I spent a delightful evening not long ago with Prof. A. V. G. Allen in his Cambridge home. He, no less than Dr. Fisher of Yale, proves conclusively that a master knowledge of church history and ability to teach it to young men preparing for the ministry may go hand in hand with urbanity, geniality and a vital interest in modern life. Professor Allen has recently returned from a year's absence abroad, spent largely in Rome and Germany. Rome he regards as of unending fascination and almost unequalled suggestiveness to the student of church history. But he was no less interested in following up in the Luther country clues which are leading him and many of his fellow historians to a somewhat new and larger conception of the Protestant Reformation as having its roots further back than is commonly believed.

One object of Dr. Allen's absence was to secure rest after the arduous labor connected with the preparation of the biography of Phillips Brooks. In one corner of Dr. Allen's study stands a large letter file, in which was classified many of the documents out of which the biography grew. The problem was the wealth of material furnished both by the letters and journals of Dr. Brooks and by the

large number of pamphlets and letters characterizing the man. It is seldom that a three-volume biography attains so large a sale. Dr. Allen has been asked to prepare, in the interests of the busy reader, a biography of one volume only, and it is to be hoped that he will yield to these many requests again to bring to view the personality of one of America's greatest preachers.

That stalwart representative of Negro manhood, Rev. Henry H. Proctor of Atlanta, has added to his circle of former friends many who on his recent Northern trip for the first time felt the strength and worth of his nature. He is pastor of the church in Atlanta, Ga., which Ernest Abbott, in a recent article in *The Outlook*, pronounced the most progressive and best organized church, white or black, which he found in extended Southern travel. Proctor represents the thoroughly trained, level-headed, aspiring Negroes in whom lies the hope of the race. In his congregation are no less than fifty graduates of Atlanta University, as well as a number of professional and business men who own considerable property. I asked him if he had any trouble with the emotional tendencies of his people. His eyes twinkled as he replied: “Yes, I do, and the troubles to get them up to where they ought to be. The danger with the educated Negro is that he will go to the other extreme and repress his emotions.” It was quite a revelation to me that a colored congregation needed to be spurred along emotional lines, but the circumstance certainly enables Mr. Proctor to sympathize with his Northern brethren in the ministry. I had the pleasure of introducing Mr. Proctor to Henry H. Proctor, Esq., of the Old South Church, Boston, who at the last National Council was confused with his Atlanta friend. He is not a namesake, although a brother beloved. Not infrequently one receives the letters designed for the other.

The occasional sight of a vestibuled car upon each of the many branches of the Boston Elevated Railway system brings joy to all who, like Dr. A. A. Berle, fought long and hard to secure such needed protection for hundreds of motormen. They without exception, of course, are delighted at the prospect that during the next year or so all the cars will be thus equipped and life on the front platform be rendered thereby safer and more enjoyable. I asked a motorman the other day whether it was popular feeling or the initiative of the company that is bringing about this reformation. He replied quickly, “The company would have let us freeze if it hadn't been for the public.” But even if the corporation did resist this movement it is to be credited with having recently given its employees a chance to purchase coal at cost. Perhaps it will move forward now still more vigorously along humanitarian lines. The recent establishment of a street railroad Y. M. C. A. building in Rochester ought to serve as an incentive to the liberally minded members of the board of directors and to the philanthropic Boston public generally. Why should there not be, either at Allston, or Grove Hall, or Reservoir Station, a finely equipped modern building with reading rooms, bath-rooms and other facilities for utilizing profitably leisure hours?

The Education Controversy in Britain

The Exact Issues at Stake and the Position of Leaders of Thought

By ALBERT DAWSON, LONDON

The outlook, in regard to the higher interests of the people of Britain, in certain aspects fills one with despair, though in others it is full of hope and promise. A thousand years' history is doubtless a valuable heritage, but the legacy is apt to be an inconvenient one, especially when throughout a millennium a nation has never been able wholly to free itself from the tenacious grip of the cleric. Practically everybody is agreed that Great Britain's dire need is a sound and comprehensive system of national education, yet that is the one thing it seems impossible to get.

The current controversy, which daily grows in intensity, is immensely useful in revealing the real opinions and aims of men of position and influence, and the forces operating in our national life. What has to be recognized is, that equally able, equally informed and equally conscientious men are found in the opposing camps. How to reconcile the conflicting interests and convictions represented, for instance, by such influential men as, on the one hand, Lord Halifax, to whom the traditions and ancient doctrines of the Anglican Church are as dear as life itself, and, on the other, Dr. Clifford, who embodies the most modern radical spirit, alike in religion, ecclesiastics and politics, is the great problem of the hour. Destruction must be followed by construction, and at that point the battle may have to be fought over again. Anglicans will not accept what Free Churchmen want, any more than the latter will concede what the former demand.

Logically, the only possible basis of a fair and permanent settlement, certainly the only one consistent with Nonconformist principles, is an absolutely secular system of national education, religious instruction being left to home and church. If, when the school board system was instituted in 1870, Free churchmen had not agreed to the compromise which permitted religious instruction in the state schools, the present distressful controversy might never have arisen. Logically, again, Nonconformists ought never to have contributed, as, through the medium of imperial taxation, they have been doing all these years, to the support of voluntary schools in which Anglican, Methodist, or other religious dogmas are taught. On the other side, three points may be stated: (1) nobody is strictly logical; (2) a purely secular system of national education does not appear to have worked well in other countries, notably Australia, and (3) the great majority of the British people are opposed to the exclusion of the Bible and simple religious exercises from the state schools.

The crux of the present controversy is the government proposal to throw the maintenance of the Anglican schools upon the nation while leaving them under clerical control. This is not only intolerable to the Nonconformist conscience, but violates the established principle that representation should accompany taxation. It is on this civil rather

than religious ground that the main strength of the opposition to the government bill is based. A minority of Nonconformists, regarding the proposals of the government as a genuine attempt to deal with a most complex situation, were disposed to accept the bill in substance if modified in certain particulars, seeing in it at least an approach towards a system of national education, and trusting to the operation of public opinion gradually to eliminate disproportionate clerical influence and finally establish complete popular control in all state-supported schools. But the risk would undoubtedly be a great one when wily, if conscientious, and persistent ecclesiastics have to be reckoned with.

It would be a mistake to suppose that the Nonconformists of this country, either in regard to the immediate controversy or the education question generally, are of one mind except on a few fundamental principles. A few quiet and thoughtful men have studiously kept aloof from the present agitation. For instance, Dr. John Watson (Ian MacLaren) and Dr. John Hunter are known not to be in sympathy with the extreme and uncompromising attitude of their fellow-Nonconformists. Dr. Guinness Rogers, while vehemently opposed to the bill, has definitely dissociated himself from those who advocate refusal to pay the rate, if levied, for the support of voluntary schools. On the other hand, stalwarts like Principal Fairbairn, Dr. Clifford, Dr. Robertson Nicoll, Hugh Price Hughes and Dr. Parker have pronounced emphatically for the "no-rate" policy, as also have most of the denominational assemblies—including that of the three Congregational unions of England and Wales, Scotland and Ireland—and local Free Church councils.

The movement has proceeded from the leaders down to the rank and file. Dr. Robertson Nicoll and Dr. Clifford have done more than any other half-dozen men to rouse and stimulate Nonconformist opposition, and if the bill is defeated the victory will largely be due to them. The *British Weekly* did more than any other paper or person to kill seven day journalism in this country, and Dr. Nicoll may shortly be able to put another feather in his editorial cap.

Incidental effects of the education fight, as it is now plainly called by the daily press, are the increased consolidation of the various Nonconformist communions, and the revival of the disestablishment movement, which was in danger of relapsing into a state of coma. At this crisis in Free Church history members of all dissenting denominations naturally looked to the National Council of Evangelical Free Churches to defend their rights by co-ordinating and organizing opposition to the hated bill, and expectation has not been disappointed. The energetic secretary, the Rev. Thomas Law, by direction of the committee, promptly circularized all the local councils, the great majority of whom have declared for

the no-rate policy, and demonstrations against the bill are being held all over the country. More recently a referendum has shown a large majority of the local councils favoring enrollment in opposition to payment of rates should the bill pass. The Liberation Society has resolved to enter upon a vigorous crusade against the principle of state establishment of religion, which undoubtedly lies at the root of the present trouble. The *Christian World* indorses this action, but the *British Weekly*, fearing division of opinion and dissipation of energy, deprecates raising at this juncture the disestablishment issue and urges that all efforts should be concentrated upon the destruction of the bill. Another divergence in Nonconformist policy may be noted. Some are calling for a dissolution of Parliament, so that the country may pronounce upon the bill; others, including Dr. Nicoll through the *British Weekly*, insist that, the matter being one of conscience, Nonconformists would have to refuse to pay the rate, whatever were the verdict of the majority of voters or legislators.

The attitude of Free Church people has undoubtedly come as a great surprise to Mr. Balfour. For myself, I believe he made an honest attempt to grapple with the problem, and thought he had solved it. But in this matter he is initially disqualified by his utter failure to understand the Nonconformist point of view. The premier has many admirable characteristics, he is universally respected, but a more lamentable exhibition of ignorance, incompetence and general ineffectiveness I never witnessed than when he received the Free Church deputation headed by Principal Fairbairn. He is now beginning to gain some dim perception of the strength of the forces he has aroused. The kind of man whose back is stiffened by opposition, he at first showed a disposition to ignore or defy Nonconformist feeling, but he has come to see that, to use one of your homely metaphors, he has bitten off more than he can chew. If he were to force the objectionable bill through in its present form, the immediate or early result would inevitably be the ruin of his reputation as a statesman. Mr. Chamberlain understands the situation far better than Mr. Balfour, but he has discreetly kept himself out of the imbroglio as much as possible, and one cannot help picturing him grimly smiling up his sleeve at the tactical blunders of his less adroit colleague. At the time of writing the prospect is that the government will offer something of the nature of a compromise, but whether it will be of a kind that Nonconformists can accept remains to be seen. To predict the ultimate issue of the struggle is impossible.

There is nothing so small but that we may honor God by asking his guidance of it, or insult him by taking it into our own hands.—John Ruskin.

The Art of Reading as One Likes

By Gerald Stanley Lee

In seeking for a fundamental principle to proceed upon in the reading of books, it seems only reasonable to assert that the printed universe is governed by the same laws as the real one. If a child is to have his senses about him—his five reading senses—he must learn them in exactly the way he learns his five living senses. The most significant fact about the way a child learns the five senses he has to live with is, that no one can teach them to him. We do not even try to. There are still—thanks to a most merciful Heaven—five things left in the poor, experimented-on, battered, modern child, that a board of education cannot get at.

For the first few months of his life, at least, it is generally conceded, the modern infant has his education—that is, his making connection with things—entirely in his own hands. That he learns more these first few months of his life than he learns in all the later days when he is surrounded by those who hope they are teaching him something, it may not be fair to say; but while it cannot be said that he learns more perhaps, what he does learn, he learns better and more scientifically, than he is ever allowed to learn with ordinary parents and ordinary teachers and text books in the years that come afterward. With most of us, this first year or so, we are obliged to confess, was the chance of our lives. Some of us have lived long enough to suspect that if we have ever really learned anything at all we must have learned it then.

The whole problem of bringing to pass in others and of maintaining in ourselves a vital and beautiful relation to the world of books turns entirely upon such success as we may have in calling back or keeping up in our attitude toward books the attitude of the new-born child when he wakes in the sunshine of the earth, and little by little on the edge of the infinite, groping and slow, begins to make his connections with the universe. It cannot be over-emphasized that this new-born child makes these connections for himself, that the entire value of having these connections made is in the fact that he makes them for himself. No one can make them for him without taking away from him the meaning there is in his having senses at all.

As between the books in a library that ought to be read, and a new life standing in it, that ought to read them, the sacred thing is not the books the child ought to read. The sacred thing is the way the child feels about the books; and unless the new life, like the needle of a magnet trembling there under the whole wide heaven of them all, is allowed to turn and poise itself by laws of attraction and repulsion forever left out of our hands, the magnet is ruined. It is made a dead thing. It makes no difference how many similar books may be placed within range of the dead thing afterward, nor how many good reasons there may be for the dead thing's being attracted to them, the poise of the magnet toward a book, which is the sole secret of any power that a book can have, is trained and disciplined

out of it. The poise of the magnet, the magnet's poising itself, is inspiration, and inspiration is what a book is for.

If John Milton had had any idea when he wrote the little book called *Paradise Lost* that it was going to be used mostly during the nineteenth century to batter children's minds with, it is doubtful if he would ever have had the heart to write it. It does not damage a book very much to let it lie on a wooden shelf little longer than it ought to. But to come crashing down into the exquisite filaments of a human brain with it, to use it to keep a brain from continuing to be a brain—that is, an organ with all its reading senses acting and reacting warm and living in it, is a very serious matter. It always ends in the same way, this modern brutality with books. Even Bibles cannot stand it. Human nature stands it least of all. That books of all things in this world made to open men's instincts with should be so generally used to shut them up with is one of the saddest signs we have of the caricature of culture that is having its way in our modern world.

It is getting so that the only way the average dinned-at educated modern boy, shut in with masterpieces, can really get to read is in some still overlooked moment when people are too tired of him to do him good. Then softly, perhaps guiltily and all by himself, in a book, he stumbles all of a sudden on his soul and steals out and loves something. It may not be the best, but listening to the singing of the crickets is more worth while than seeming to listen to the music of the spheres. It leads to the music of the spheres. All agencies, persons, institutions or customs that interfere with this sensitive, self-discovering moment when a human spirit makes its connection in life with its ideal, that interfere with its being a genuine, instinctive, free and beautiful connection, living and growing daily of itself—all influences that tend to make it a formal connection or a merely decorous or borrowed one, whether they act in the name of culture or religion or the state, are the profoundest, most subtle and most unconquerable enemies of culture in the world.

It is not necessary to contend for the doctrine of reading as one likes—using the word "likes" in the sense of direction and temperament—in its larger and more permanent sense. It is but necessary to call attention to the fact that the universe of books is such a very large and various universe, a universe in which so much that one likes can be brought to bear at any given point, that reading as one likes is almost always perfectly safe in it. There is always more of what one likes than one can possibly read. It is impossible to like any one thing deeply without discovering a hundred other things to like with it. One is infallibly led out. If one touches the universe vitally at one point, all the rest of the universe flows to it. It is the way a universe is made.

Almost anything can be accomplished

with a child who has a habit of being eager with books, who respects them enough and who respects himself enough to leave books alone when he cannot be eager with them. Eagerness in reading counts as much as it does in living. A live reader who reads the wrong books is more promising than a dead one who reads the right ones. Being alive is the point. Anything can be done with life. It is the Seed of Infinity.

While much might be said for the topical or purely scientific method in learning how to read, it certainly is not claiming too much for the human, artistic or personal point of view in reading, that it comes first in the order of time in a developing life and first in the order of strategic importance. Topical or scientific reading cannot be fruitful; it cannot even be scientific, in the larger sense, except as, in its own time and in its own way, it selects itself in due time in a boy's life, buds out, and is allowed to branch out, from his own inner personal reading.

The fact that the art of reading as one likes is the most difficult, perhaps the most impossible, of all the arts in modern times, constitutes one of those serious problems of civilization—a problem which civilization itself, with all its swagger of science, its literary braggadocio, its library cure, with its board schools, commissioners of education and specialists, and bishops and newboys, all hard at work upon it, is only beginning to realize.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 31

Miss Atkinson, presiding, spoke of the elements and sources of spiritual strength.

Mrs. Thompson gave extracts from a letter just received from Miss Gilson, who has recently removed from Mt. Silinda to Melsetter, where she finds a wonderful opening, with increasing facilities now that a railway from Cape Town is extending its line in that direction. Miss Child gave items concerning missionaries in Japan.

Mrs. Langdon S. Ward gave the latest word from her daughter in Marsovan. Miss Ward has not experienced delay in getting to work from lack of language, since English is so much used, but a summer vacation in the villages has added to her use of the native tongue.

A letter was read from Miss Daughaday of Sapporo, Japan, who with several other missionaries were resting—not in idleness, but with a club for the study of Japanese, also physical, musical and theological clubs.

Mrs. Mitchell of Tabernacle Church, New York, commended personal knowledge of missionaries, suggesting a free use of pictures and the plan of sending little packages to our far-away workers.

Miss May, formerly assistant treasurer of the Board, who returned in July from a year and a half in Biarritz, gave interesting facts concerning the school there. She visited Madrid and saw the newly acquired premises, to which the school will in due time be transferred.

Submission, then, is not defeat; on the contrary, it is strength.—*Amiel's Journal*.

The Home and Its Outlook

The Child with Earnest Eyes

Ere the dawn grew red, beside my bed
Came a child with earnest eyes.
"What light have you shed through the
world," she said,
"Now you are old and wise?"

"Tis a weary while," quoth I, with a smile,
"Since I dreamed it had need of me.
I found but guilt in its fairest wife."
"Then its need was greater," said she.

"So the hungry you fed, and wanderers led,
And smiled on the weary and sad?"
"Scarce I earn," I said, "my own bitter
bread,
And I have no time to be glad."

She spoke not blame, nor again of fame:
"But the love that I dreamed about?"
"Bright burned that flame till gaunt Care
came
And blew the rushlight out."

"But still true friends kind heaven sends,
To cheer and comfort you?"
"Nay; friendship bends to selfish ends,
And loyal hearts are few."

She raised her head. "Woman," she said,
And her voice came sobbingly,
"If joy is dead, and your high hopes fled,
You have broken faith with me."

In the dawn, still gray, she stole away,
With a grieving look at me.
"I cannot stay," I heard her say,
"I'm the Child You Used to Be!"
—Katharine Pelton, in *The Century*.

The Abdication of the Father

At the recent Church Congress in England the bishop of Burnley, opening a discussion of the theme, *The Maintenance of Religion in the Home under the Changed Conditions of Modern Life*, argued that more than was usually conceded depends upon the man of the house, the father of the family. "The most serious sign," he said, "is the abdication of the father." Mrs. Anna Shaw, at the recent meeting of the National W. C. T. U. at Portland, Me., induced the convention to alter one of its suggested resolutions so that the convention might not seem to imply that the main responsibility for the spiritual and moral welfare of our youth depends on the women of the homes. She maintained that such emphasis upon the maternal and such undervaluation of the paternal responsibility is unwise and dangerous; and it is, undoubtedly. It goes along with that dual standard of morals which plays havoc with society. Priest and priestess—not priestess alone—should guard the domestic altar fires.

The Question of the Feather

Recent attempts by the Millinery Merchants' Protective Association to show that the attempted revival of the use of feathers means no danger to useful bird life meets with prompt answer from Mr. Frank M. Chapman, perhaps our best authority on bird life, in a letter to the *New York Evening Post*. Manufactured feathers, he says, are a myth. "No matter how mutilated the feathery productions of the milliner may appear, the feathers of which they are composed were once worn by a bird, and, with the exception of those of the ostrich and

maribou, they were obtained only at the sacrifice of the bird's life." Poultry feathers are used, but they do not constitute the majority of the sales. Game birds, on which the inhabitants of the frozen Northern countries depend in part for food, are used in immense quantities which threaten the extinction of the species. The governor of Archangel writes of a single shipment from that port of ten tons (200,000 pounds) of ptarmigans' wings. The claim that the feathers of American birds are not dealt in is largely true—but only because American supplies have been exhausted. Decoy letters prove that American feathers will be purchased readily enough if they can be supplied in quantities to make it worth the milliners' while. Readers who wish to have a good conscience about encouraging cruelty and impoverishing society by helping in the destruction of its good friends, the birds, should heed these warnings and be careful now and for all time to come about the decoration of their hats.

The Housekeeper's Estimate of Time

BY ELLEN CONWAY

"We live in deeds, not years; in thoughts, not breaths," wrote the friends of our sentimental youth in our auto-graph albums; and if their memories served them a little further they added, "We should count time by heart throbs." An odd way of counting time that, to the practical housekeeper in the midst of active life! She counts time in the spring by cleaned closets and moth balls; in the summer by piles of new guimpes and trunks packed for outings; in the fall by jars and glasses stored in the preserve closet; in the winter by bargains at all manner of Monday sales. "Heart throbs" do not figure on her schedule except as unavoidable interruptions.

And yet, in spite of all this concentration of energy and interest, perhaps no set of workers are so dissatisfied with their success. The professional housekeeper, of course, is able to take the average amount of comfort in her accomplishment. But the woman who combines the offices of housekeeper, mother and wife rarely attains even a reasonable and modest degree of content with herself and her achievements. She complains that her days are spent in tithing mint and anise and cumin; she struggles against the neglect of the weightier matters and yet feels that she neglects them still; she visits with her intensest scorn the man—it must have been a man—who said that duties never conflict. They conflict all the time.

Part of these perplexities will yield to simple, practical remedies. One housewife's conscience tells her that procrastination is the thief of her time; another is at fault in the management of money, and so cannot relieve herself by as much outside help as the family income really warrants; a third needs more "system" and a fourth needs less; the fifth should give more attention to her health, with a view to returns in energy and good cheer.

But it is in discriminating between the important and the unimportant that the real solution of the problem lies for the housekeeper, as for all the other busy people who are bewildered by glimpses of the ideal in the midst of the bustle of the actual. It is true, the quaint, old line. We should count time by "heart throbs," estimate it by the experiences which are really of abiding significance. It is too precious a possession to be reckoned in terms of material things. Time is money, but it is more than money, and neither time nor money is of lasting worth except as it is transmuted into beauty and joy and holiness and love.

Counting time thus, the housekeeper would make room for things that are crowded out now, or done with a guilty sense as of stolen pleasure. The five minutes snatched from the sewing machine to watch the child at play with his new sled would not seem wasted then. Tested by the new standard, those might be the best spent moments of the whole day. Linger out of doors to enjoy a sunset or a cloud effect may be the thriftiest use to make of time, if one will estimate it in terms of spiritual refreshment and invigoration. The woman who lets her washing lie in the tubs, and calmly takes the street cars for the beach to see the great waves roll in, sets her conscience by a truer timepiece than her neighbors who stay behind and lament that the big storm did not hold off till the middle of the week.

The crises of life correct our common estimates of value. The little child is sick. We do not mourn because his nursery went untidy and his clothes were not of the latest mode. It is the little, unheeded requests for sympathy and companionship that memory brings back in a flood to overwhelm us. Our friend is in bitter grief. We do not regret that she found an undusted parlor when last she called, but we are cut to the quick to remember that we gave her only absent-minded attention for thinking of the peaches waiting to be put up. Instinctively we are counting time by "heart-throbs" now. The habit ought to go down with us into the level routine of ordinary days.

Charity for Bad Housekeeping

Among the discoveries the explorer into this world makes is that life is full of compensations. One learns to overlook bad housekeeping, when it is discovered that a cross, impatient word is never spoken by the house-mother; that the children are the companions of the mother; that no one else is so attractive; that she is never too busy to listen to anything that interests them. One learns to forgive the needlessly shabby dressing of children, when it is discovered that they are well nourished and cared for, and that the husband and father never fails to declare that his wife is the best cook in the city and always has his meals on time. Usually this mother is fat, full of fun and laughs as though tears were not in the world.—From *Lillian Betts's The Leaven in a Great City*.

Closet and Altar

THE CHRISTIAN AT HOME

Now Jesus loved Martha and her sister and Lazarus.

In truth it is not in the solitary life one shows himself a man; but the victory is his who, as the husband and father of a family, withstands all the temptations that assail him in providing for wife and children, servants and substance, without allowing himself to be turned from the love of God.—*Clement of Alexandria.*

If you cannot be a Christian where you are you cannot be a Christian anywhere. God is no more in my home than in thine.—*G. Campbell Morgan.*

Anybody can build a house; we need the Lord for the creation of a home.—*J. H. Jovett.*

We shall find some of the sublimest fruits of faith among what are commonly called passive virtues . . . in the unostentatious heroisms of the household amid the daily drippings of small cares; in the noiseless conquests of a love too reverential to complain; in resting in the Lord and waiting patiently for Him.—*Bishop Huntington.*

How sweet it were if, without feeble fright Or dying of the dreadful, beauteous sight, An angel came to us, and we could bear To see him issue from the silent air At evening, in our room, and bend on ours His divine eyes, and bring us from his bowers News of dear friends and children who have never Been dead indeed—as we shall know forever. Alas! we think not what we daily see About our hearths—angels that are to be, Or may be, if they will, and we prepare Their souls and ours to meet in happy air; A child, a friend, a wife whose soft heart sings In unison with ours, breeding its future wings.

—*Leigh Hunt.*

The example of faith is the best of legacies.—*George Bowen.*

The boy will believe in the feasibility of his mother's doctrine of righteousness if he sees his father exemplify it under the stress of business.—*Charles H. Parkhurst.*

Lord, in these cares and responsibilities for others, which I must carry day by day, Thou art my confidence and hope. Because Thou lovest all, yet hast committed the concerns and happiness of these especially to me, I come with confidence to ask for wisdom. Watch at my side that I go not astray or tempt to wandering by my ill example. Let not my folly spoil their stay on earth or mar the joy of the blessed life which comes from Thee. Keep my heart bright with cheer that Thy sun may shine through me upon their road. And make me diligent and confident in simplicity of faith, as one who is the instrument of service and holds the promise of the King. So clear my heart of pride and coward sluggishness and base anxiety, and let me serve all those whom Thou hast given me with quiet heart and patient faith. Amen.

Father and Daughter

I admire the love of a daughter for her mother, but it is so common, so natural, that I am always ready to take it for granted; but the love of a daughter for a father! What a sight for the gods it is! Look at that girl on her father's knees, with her arms around his neck, fondling him, petting him, patting his face, curling his mustache, pulling his nose. Look at them in the street, arm in arm, like old "pals." His weight is not one ounce. In that girl's company he is a man of twenty-five, not a year older. Watch them flatten their noses against the shop windows, looking at all the pretty things inside.—*Max O'Rell.*

Where Were the Slippers

One of the intelligent animals described in that entertaining new book by Egerton Young, *My Dogs in the Northland*, is Jack, a St. Bernard, who in his prime was thirty-three inches high at the fore-shoulder and weighed from 180 to 200 pounds. He was invaluable on the trail and had so much affection and discrimination that he became a valued member of the household. Dr. Young writes:

"In various ways he was useful about the house. When coming in after a heavy day's work, footsore and tired, all I had to do was to shout out, 'Slippers!' At once Jack understood and immediately the search for the slippers began. As sometimes, to try his skill, they had purposely been hid, it was amusing to see how diligently he searched every room in the house until he found them. The longer the search, the greater seemed the pride with which he proudly brought them to me. One day when he was out in another room, while I was in my study, I called out:

"'Slippers, slippers!' Jack at once began his usual search. He hunted every room. He bothered the women folks until they had to open closets and drawers for him. Failing completely, at length he came into the study, as it were to report his want of success. At once his quick eyes detected the long-looked-for slippers on my feet. He gave me a look which, if it had been on a human face, would have been called one of disgust. Then turning round he haughtily left the room and did not return to it again that day. After that, when I called 'Slippers,' while he was too loyal to disobey, he always came at once to the study and examined my feet for the called-for articles. If they were there he would give me a look that seemed to say:

"'It is a pity that my master is becoming so absent-minded.'

"No shouting of slippers would cause him to pay the slightest attention during the rest of that day."

A Child's Prayer at Evening

Father, who keepest
The stars in thy care,
Me, too, thy little one,
Childish in prayer,
Keep as thou keepest
The soft night through,
Thy long, white lilies
Asleep in thy dew.

—*Charles G. D. Roberts.*

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

79. CHARADE

No FIRST and man would be accursed.
Scarce better than a LAST;
The WHOLE finds joy within his FIRST
Where'er his lot is cast.

R. C. D.

80. PROBLEM

Take one thousand, add fifty, divide by one, add one, add nought, add one-third of ten, and divide by fifty. The result is equal to many thousands. MYSTICALIA.

81. RIDDLES

I

A maid between two measures stood,
And have her title changed she would;
So she became a matron grand,
With servants waiting her command.

II

Between two different measures stood
Another woman scarcely good;
And though much trouble she has given,
Her way became quite smooth and even.

ADYLL.

82. POSITIVES AND COMPARATIVES

(Example: A pain, a piece of land. Ans.: Ache, acre.)

1. A part of the body, a defensive covering.
2. A kind of spice, a fodder plant.
3. A relish for food, a certain dish.
4. A fluid measure, a coin.
5. Confusion of sounds, a repast.
6. A float of wood, a roof-timber.
7. Medicine in a certain form, a column.
8. A boy, a frame with rounds.
9. A number, a part in music.
10. A measure of heaviness, a servant.
11. Money earned, a bet.
12. A fish, a fault finder.
13. Myself, anger.
14. A receptacle for money, a ship's officer.

A. C. L.

ANSWERS

76. 1. Car-pen-ter, carter. 2. Par-son-age, page.
3. Not-ice-able, notable. 4. Car-pet-s, cars. 5. De-can-ter, deer. 6. B-all-ad, bad. 7. Re-p-to-ach, reach. 8. L-ever-et, let. 9. S-lash-ings, sings. 10. W-ash-ing, wing. 11. Re-pent-ed, reed. 12. Deliv-er-y, Dey. 13. Be-love-d, bed. 14. Ad-mire-d, add. 15. Min-ster, minister.
77. Gander, garden, ranged, danger.
78. 1. The Scarlet Letter, N. Hawthorne. 2. A Lilac Sunbonnet, S. R. Crockett. 3. When Knighthood Was in Flower, Edwin Caskoden. 4. The Red Axe, S. R. Crockett. 5. Uncle Tom's Cabin, H. B. Stowe. 6. Joshua, Georg Ebers. 7. Not Like Other Girls, R. N. Carey. 8. My Winter on the Nile, C. D. Warner. 9. The Battle of the Strong, Sir Gilbert Parker. 10. A Bow of Orange Ribbon, A. E. Barr. 11. Cardigan, R. W. Chambers. 12. Reveries of a Bachelor, Ik Marvel. 13. The Eternal City, Hall Caine. 14. The Bondman, Hall Caine. 15. The House Behind the Cedars, C. W. Chestnut. 16. An Enemy to the King, R. N. Stephens. 17. In the Forbidden Land, A. H. S. Lander. 18. Tarry Thou Till I Come, G. Croly. 19. The Crisis, W. Churchill. 20. Unleavened Bread, R. Grant. 21. The Lane That Had No Turning, Sir Gilbert Parker. 22. To Have and To Hold, Mary Johnston. 23. The Mantle of Elijah, I. Zangwill. 24. The Little Minister, J. M. Barrie. 25. The Workers, Walter Wyckoff. 26. Ships That Pass in the Night, B. Harraden. 27. The Choir Invisible, J. L. Allen. 28. Red Men and White, Owen Wister. 29. The First Violin, J. Fothergill. 30. The Wandering Jew, Eugene Sue. 31. A Pair of Blue Eyes, T. Hardy. 32. The Sowers, H. S. Merriman.

Recent solutions are acknowledged from: F. E. Knopf, Cheyenne, Wyo., to 73, 75; Sue, Portland, Me., 73, 75; Nillor, Middletown Springs, Vt., 73, 75; Reader, Providence, R. I., 75; A. P. C., Cambridge, Mass., 73, 74, 75; R., Middletown, N. Y., 73, 74, 75; E. B. D., Springfield, Mass., 73, 74, 75; Mrs. M. W. L., Chicago, 75.

Very neat and pretty, giving each answer in detail, is the list sent by E. B. D. "Very good!" says Nillor of 73.

For the Children

Seven Lads

Seven lads with seven pence
Bent their brows with thought intense;

Bobby, Peter, Paul, and Nick,
Bill, and Sam, and tiny Dick.

Trudged they to the toy shop then,
All these merry little men.

And the trouble? Never mind!
For the shopman, he was kind.

And he showed his finest toys
To these seven little boys.

And they handled everything,
Ball and kite and top and sling.

When they'd stayed an hour or more
Billy shuffled to the door,

And he shouted, "Come on, Paul,
For there's nothing here at all!

"Come on, Bobby! Dicky dear,
Come, don't spend your money here!

"Come on, Sammy, Nick, and Pete—
Let's get something we can EAT!"

And they all departed thence,
Seven lads with seven pence!

—Agnes Lee.

How Brown Biddy's Nest Was Found

BY ANNA M. BUZZELL

Bess came flying into the kitchen with her basket of eggs.

"There's seventeen today, Debby, and Grampa thinks the old brown hen has stole a nest in the barn, 'cause she flies right out of the hen-yard every time she's in there, and then he keeps a-hearin' her 'ca-dah-cut-in' round the barn. And Grampa says if Jack or I can find the nest he'll give us two cents apiece for every egg in it. Jack's awful sorry he let the spotted calf out of the pen Friday, 'cause Grampa said he must stay out of the barn a whole week for punishment, so he can't hunt till tomorrow. *P'raps*, if I find it and there's *lots* of eggs, I'll give Jack some pennies. And, O Debby! Do you s'pose there'll be enough to buy a darling little doll's cradle like Jennie Taylor's? O, I just can't wait! I'm going right out to hunt this very minute."

"Well, indeed you ain't, Miss Bessie," said Debby, decidedly. "Here's your hair not curled, and that dress a sight, and the minister coming to tea. And your grandma says partic'lar you're to have on your new pink gingham and behave like a little lady. So you come along with me and be dressed, and don't you go larrupin' round after no eggs, afterwards, neither."

"O dear!" grumbled Bessie. "You pull when you curl my hair, and I can't have any fun all starched up in clean clothes. And I just can't wait to look for those eggs."

Grandpa came in just in time to hear Bessie's lament, and said, cheerily: "Never mind, little girl. Run along with Debby, and perhaps the brown hen will lay another egg while you're gone."

So Bess, who was, after all, a sunny-tempered little maid, tripped away with

Debby to be washed and brushed. Half an hour later, in the starched glories of pink gingham and white frills, she sat beside the doleful Jack, kicking her best buckled shoes against a clean bench outside the barn door. Both looked with longing eyes at the forbidden territory, but Jack never disobeyed Grandpa, and Bess had promised Debby to hunt no eggs till after tea.

"O, dear me! Jack," sighed Bess, "do you s'pose I'd be breaking my promise the least little teeny bit if I just went in the barn and sat in the swing till Debby calls us to tea?"

"Course not, you silly! You haven't got to stay out of the barn till tomorrow, and sitting in the swing isn't hunting for eggs. Don't see what fun there is in it, though, just going and sitting there. I know what I'd do, if only it was tomorrow, so I could go in."

"What would you do, Jack," queried Bess.

"Well, I'd go up that ladder and across the beam till I got over the haymow, and then I'd jump. It's most fifteen feet and it'd be ripping fun."

Bess clapped her hands. "Wouldn't it, though! I'm going to do it, too, first thing tomorrow morning."

"Shucks!" laughed Jack, "you dares-n't; you'd be dizzy before you were half up the ladder. Girls can't climb, and they're 'fraid to jump."

"Why, Jack Winters! You know better! Didn't I climb 'way up the silver poplar after my black kitty, last week? And I'm no more afraid to jump than you."

"Well, you couldn't walk across the beam, anyway—you can't keep your balance well enough."

"I can, too," cried Bess, "I can keep my balance just as much as boys can, and I'd go right up and show you, if I hadn't promised Debby not to hunt for eggs."

"That's a great way to get out of it. You don't have to hunt for eggs every time you go up a ladder. That's just like a girl!" said naughty Jack.

This was too much for Bess. The words were barely out of Jack's mouth before Bess scurried across the barn floor and nimbly climbed the ladder—buckled shoes, ministers to tea, Debby and spotless ruffles were all forgotten in the wish to "just show Jack."

Now, she was really not a very wise little girl, for the beam was high above the bare floor and it was necessary to walk two or three yards before reaching a safe place over the hay. One misstep would mean broken bones and bruises; but Bess was dauntless. Although the beam looked very narrow, and the distance from the floor had certainly increased as she climbed the ladder, she started bravely across. Jack, half frightened, half admiring, watched, breathless, from the doorway. And, meanwhile, down in the hay, cuddled warmly over a nestful of eggs, sat the old brown biddy—so near the color of the hay that in the dimly lighted barn one could not tell which was hen and which was hay.

The perilous beam was safely crossed and with a sigh of relief Bess slid cautiously to a sitting posture to screw up

her courage for the leap to the low mow, fifteen feet beneath her.

"What you waitin' for?" asked Jack, more relieved than Bess at her safety, but scornful to show it. "'Fraid to jump, now you've got there?"

"No, I ain't, Jack Winters," flashed Bess. "I'm just lookin' round for those eggs."

"See 'em anywhere?" Jack begun to ask, when he was interrupted by the well-known voice of Debby.

"Bessie! Jack! where are you? What-ever mischief are them young ones up to now?" Then as she reached the door her quick eyes spied Bess's yellow head against the rafters. "Well, Elizabeth Winters! With them new shoes and that clean dress! Come right straight down from there this minute and don't you never!"

And Elizabeth came! With a little shriek and a flutter of pink gingham she shot downward to the hay, cutting short the startled Debby's scolding.

Then there was a piercing squawk, the air was filled with a wild whirl of wings, and brown biddy flapped madly out of the barn and fled cackling across the yard to tell her feathered friends how she had escaped with her bare life from a pink and white avalanche; while Bess, in confused surprise, struggled to her feet only to lose her insecure footing in the hay and fall in a woeful heap on things that broke and crackled as they crushed beneath her into the mow—brown biddy's nest of eggs!

She was rescued by Debby the indignant, and marched out into the light of day just in time to meet Grandpa and the minister coming out to see the cattle. Alas for the glories of gingham gown and buckled shoes! Never before did a dozen eggs such execution. A dab of yellow adorned Bess's tip tilted nose, bits of shell clung to her hair, while the dainty dress was daubed and plastered from ruffle to hem.

"Why, why, what's this?" cried Grandpa.

"Is it a little girl or an omelet?" asked the minister.

"It's—it's just me," faltered Bess. "I f-found the brown hen's nest—that's all."

She was so frightened and so sorry that even Debby did not scold, and Grandpa laughed and promised Bess her pennies whenever she should be able to count the eggs. I need not say they were far past counting. But when he heard the whole story he looked serious, and showed the children how more than eggs might have been broken.

The old brown biddy stole her nest again in a safer place, and, six weeks later, came clucking about the yard with a brood of downy yellow chickens.

Pat-a-cake, pat-a-cake,
Little girl fair,
There's a priest in the temple
Without any hair.
You take a tile,
And I'll take a brick,
And we'll hit the priest
In the back of the neck.

—Chinese Mother Goose.

The Conversation Corner

YOU remember the two orphan children whom Dr. Grenfell sent to "America" from Nor'west River, far up Hamilton Inlet on the northern coast of Labrador, two years ago, and who were taken on their arrival in Boston up to a home which had been offered them in New Hampshire? Well, being in that state a few weeks ago, and not much over a hundred miles from their place, I took the opportunity to make them a visit. I found them, well and happy, in a quiet farmhouse, away up among the hills, with only one other house in sight, but with the bracing air and beautiful scenery which belong to the Granite State all around them.

I said that I found them in the farmhouse, but that is not strictly correct, for they were at school in the neat little brick schoolhouse, not far away, when I arrived. But after a lunch (which my hundred miles' ride had prepared me for), I happened to stroll out towards the schoolhouse a little before four o'clock, and met them as they came out of the afternoon session. The next day I went with them to school, and saw them and the rest of the dozen boys and girls in their classes. The teacher let me ask them ???, and they counted over, I think, as many as ten studies, including physiology, besides the study mentioned in a motto on the wall—*Learn to do well*.

When the shadows began to creep up the hillsides, I went with Alfred down in the pasture, through the swamp and in the woods, to get his seven cows, all of whom were found at last. On the way he told me about various experiences on the farm, which seemed like his old home in Labrador—setting traps for woodchucks, hedgehogs, etc. He very much wished me to see a hedgehog, if they could only get one before I went away.

The next day I took a ride of twenty miles with the old white horse and wagon to see the mother and daughter who, as you may remember, came last December from the same northern country, and when I returned, late at night, I found the boys had captured somehow a porcupine for me! I was too late to see it alive, but I had a bit of it stewed for my lunch, the day after, before starting away! You will see a picture which I captured of the boys and of a stray heifer, on which one of them is mounted. Alfred is in front, and Rachel behind him.

The children seemed always busy, either at play or at work, out of doors or in. Rachel helped prepare the supper, taking the nicely browned johnny-cake from the oven, and cutting it up; how good it tasted in a bowl of fresh milk—"cow's milk" indeed, as we children used to call it! Alfred's letter in the Corner (July 12) about making butter showed that he was learning to be a dairyman, and now I saw him turn the scientific "separator," with the exact accuracy and the energy needed to separate the cream from the milk, the former being afterward "pasteurized" in readiness for the village market, three miles away. I missed the boy before school-time, the morning I came away, and at last saw him coming with a big armful of fuel for the kitchen wood-

box, which he had cut from an old fence down in the pasture. That is good training for the industry and economy which makes success on a New Hampshire farm—or anywhere else!

The "play" part is seen in the second picture, where the children are sitting at the door of a pretty wigwam—"mitch-waup," the "mountaineers" in Labrador call it—which they had deftly made with pine boughs beside the road, near the schoolhouse. By and by, when the busy farming season is over, and the winter snows close the district school, they will



have plenty of time for reading and writing in the home.

Saying good-bye to the children in the little schoolhouse, I took another day to visit another school—not a hundred miles farther on—to which I had said good-bye almost fifty years ago. The last eight miles were, as in former time, by stage-coach, and when at last I saw the peak of old Ascutney and the village on Meriden Hill, I felt like shouting aloud—at the risk of frightening the driver! But I felt less like shouting when I reached the dear old hilltop, for the academy, the meeting house and the tavern of my boyhood had been burned,



although replaced indeed by far finer structures.

I found the little skylight room where I studied (and "boarded myself!")—I found some of the very books in the library which I eagerly read in that long-ago time—I thought of John B., and Linus B., and Bradford B., and John C., and George C., and Arthur L., and Charlie R., and Horace W., familiar names in public record—but I longed to see them right there! Yet when I saw the vastly improved facilities for securing a grand education, and at such moderate cost, and saw at morning prayers the hundred and fifty youth who are making the most of them, I rejoiced, and wondered whether boys and girls would study any better and do any better if they knew how they would look back on themselves fifty years hence!

For the Old Folks

NEW QUESTIONS

I would like to see a poem beginning:

Be kind to thy father, for when thou wert young
Who loved thee so fondly as he?
He caught the first accents that fell from thy tongue,
And joined in thy innocent glee.

Smithtown, N. H.

MRS. C.

You will find it in L. O. Emerson's "Golden Wreath," a popular school song-book of thirty or forty years ago, and in sheet form at Ditson's. The familiar tune to which these exhortations of kindness to thy father, thy mother, thy brother, thy sister, were successively and effectively sung in the old-time school-room will come back to all O. F.'s ears!

About fifty-seven years ago I poked up on a street in New Bedford a worn-out fragment of a book, trodden almost to a pulp. The title was "Lacon, or Many Things in Few Words." Is anything known of the book?

Richford, N. Y.

J. A.

It was first published in London in 1820, and reprinted in this country in different editions. The copy before me is in two small volumes, published in Bridgeport, Ct., in 1828. It is composed of short and seemingly very learned observations on all sorts of subjects. But they are very monotonous, and if your "fragment" had a dozen of them, you are just as wise as as though you had read the whole "DLXXXVI" which make up the first volume. The author was Caleb C. Colton, a clergyman of the Anglican Church, who became a gambler, fled to this country in financial embarrassment, returned, made a fortune, and died a sad death in Paris in 1832.

My mother, a reader of your paper for sixty years, desires to know the author of the following lines which have long haunted her memory:

My boast is not that I deduce my birth
From loins enthroned, and rulers of the earth,
But higher far my proud pretensions rise—
The son of parents passed into the skies.

She also wishes the connection of these lines:

Strange that a harp of thousand strings
Should keep in tune so long.

Chicopee Falls, Mass.

G.

The first quotation is from Cowper, in a poem once much esteemed for its pathos—"On Receipt of His Mother's Picture." Whittier includes it in his Songs of Three Centuries. I first read it in my father's "Commonplace-book" in my boyhood, afterward in the "Rhetorical Reader," as perhaps did also our venerable friend. The other hymn, I will venture to say, she heard sung in the old meeting house at Chicopee Falls, with Varnum Taylor as chorister and the famous "double bass viol" as accompaniment, after being read by S. S. N. Greeley, the pastor! The whole stanza is:

Our life contains a thousand springs,
And dies, if one be gone;
Strange! that a harp of thousand strings
Should keep in tune so long.

"Watts and Select Hymns" are now unknown, I suppose, except to us old folks, but the hymn can perhaps be found in later collections, under the first line, "Let others boast how strong they be."

Mr. Martin

The Literature of the Day

Good Short Stories

British imperialism has produced no stronger and more characteristic book than the volume of short stories of Egypt* which Gilbert Parker calls a foreword to the novel of international life in Egypt which he has in hand. Donovan Pasha is an Englishman high in the confidence of Ismail Pasha in the last days of his oppressive reign. Ismail himself appears briefly again and again as the center of authority, swayed at times from cruelty and in favor of justice by fear of public opinion in Europe, which may affect his loans, and by the personal influence of the hero of these stories.

The most careless reader cannot help feeling the influence of Kipling's early tales of India in the manner and methods of these stories. This, however, is only to say that a strong man has seized upon a useful method and turned it to his own purposes. These are the stories of maturity, as Kipling's were the pouring out of youth. They deal in a vital way with deep problems of human life as illustrated in strange circumstances and with stirring surroundings in the strangely mingled life of Egypt.

Donovan and his friends are strongly drawn. He is a man who plays with fire and loves the excitement of the game. In one respect there is a notable difference between these stories and the tales of India to which reference has been made. Parker knows how to draw women, both good and bad, and this broader and better knowledge of one-half of humanity gives a power and beauty to the few of the stories in which women appear, the lack of which is felt in Kipling's work. The book must add to the author's reputation, and both in England and America will give its readers new insight into the real problems with which England has grappled and which she has partly solved in Egypt.

It is pleasant to have Mr. Aldrich once more in the field of short story-writing. Yet the most vital and moving thing in his new book† is not a story, but a sketch of travel, with an appeal through mystery to the imagination of the reader. This is *An Untold Story*, and it will linger in the reader's thought when the gay and skillful comedy of the title sketch, with its web of misunderstandings, passes out of thought. In *The Case of Thomas Phipps* an interesting character is broadly sketched and the fun sparkles naturally. *Shaw's Folly* is a satire upon the philanthropy which is unwilling to take pains. The deft elegance of Mr. Aldrich's art will please the reader and

worker. He is as happy as ever in the discovery of comic situations and the creation of harmless and delightful fun, and his invention in the world of sailors, policemen and the inhabitants of seaside villages which he has made peculiarly his own seems inexhaustible. The book is a sure prescription for wholesome and rest-giving laughter—one of the best prescriptions of the year for overwrought nerves and insomnia.

To the lengthening list of literature produced in or about Gloucester must be added the extremely spirited short stories* by James B. Connolly. They are full of the wind and salt of the sea, told in sailor's dialect which rarely gets beyond the linguistic and imaginative grasp of the average reader. Not all, however, are stories of Massachusetts or the Great Banks. One of the most powerful is *A Fisherman in Costla*, a story of the hardy peasants of the shores of Galway Bay. Mr. Connolly has a touch of gay humor in his narratives. He knows his sea and his sailors well. He understands how to bring dramatic power and effect into a story. For landsmen the stories have the effect for the moment of an ocean voyage; for sailors and fishermen they must, we think, bring back the very experiences of the sea. The illustrations are spirited additions to the substance of the text.

Some Recent Verse

Anthology making is immediately declarative of the literary taste and limitations of the maker. Sir Mountstuart E. Grant Duff by his selection from the Victorian poets† shows preference for the thoughtful and descriptive forms of verse and only a slight response to the lyric call of the singers. He is handicapped also by his admittance of fragments from longer poems—gems which are never at their best apart from their setting. By confining himself to poems written or first published during the reign of Victoria, the earlier authors are hardly presented at their best. The compiler's preferences are well indicated by the proportion of space given to Matthew Arnold—a proportion for which he feels called upon to apologize. Much of the best work of the second half of the last century is here, however, and the brief introductory notes, biographical and critical, are interesting. A higher standard of inclusion, with less desire that every well-known poet should be represented, if only by a single poem, would have given better results.

Mr. Tooker rightly judges that he is at his best when he sings of the moods of the sea, and has chosen wisely in giving the foremost place in his interesting volume‡ to verses of the ocean. It is high but deserved praise to say that the spirit of the sea sings through them, and they will be read with pleasure by all who love its changeable life. For the rest the judgment cannot be quite so favorable. He turns often to themes which have been sung by the great poets of the last century and comparisons are inevitably suggested which are not always to his advantage. His note, however, is usually original and interesting; and while we like him

best on the shore or afloat, he is sometimes charming in his meditative hours, as, for instance, in *Ulysses Grown Old*, and *The Journey*.

Mr. Martin's work in prose is well known to readers of American journals. In this book of verse* he has given us a handful of jewels on top of a basket miscellaneously filled. His few serious and religious verses at the beginning of the book are of high qual-



"GEORGE MADDEN MARTIN"
Author of *Emmy Lou*

ity, filled with a spirit of beauty and of power. For the rest, in the occasional, society and political verses the note is much less strong and clear, though the author's genial humor is in evidence with the change of moods.

We must confess to finding talkative Captain Craig† rather tiresome, and the more ambitious verses of Mr. Robinson's book not much better. Nor is the reason far to seek. Narrative verse of this kind, in which Browning set the key for this generation, requires the dramatic instinct, in which Mr. Robinson seems to be wholly lacking. Perhaps the strongest poem on the whole in the book is *The Return of Morgan and Fingal*. It has movement, a lift which often approaches music; it suggests character. But at the end comes the disappointment. Three friends, long parted, meet for an evening's reunion. They are interrupted by the claim of a bit of obvious neighborly duty. They attend to it at considerable cost of inconvenience and with a reluctance that robs it of all grace, and come back to the anti climax of their punch and cigars. It is this lack of the dramatic instinct and the self-consciousness of much of the verse that rob its occasional power of fresh feeling and apt phrase of most of their value.

By contrast with this laborious muse we come at once to song and jollity in the pretty book of verses reprinted from *Life*‡. They are frivolous and not ashamed. If they sport upon the surface, they do so joyfully and there is no bitterness in their satire. It is a book which will amuse a weary hour and it contains a considerable number of harmless laughs. The illustrations vary from idealized sketches of pretty girls to the broadest caricatures.

Adah Lewis Sutton is a singer of the world out doors and of the charm of childhood, and has a gift of lyric utterance. These verses§ are not ambitious, but they fill their place and purpose better than many collections of a more labored muse.

* *Poems and Verses*, by Edward Sandford Martin. pp. 125. Harper & Bros. \$1.25 net.

† *Captain Craig*, by Edwin Arlington Robinson. pp. 171. Houghton, Mifflin & Co. \$1.00 net.

‡ *Rhymes and Roundels* from *Life*. pp. 148. Doubleday, Page & Co. 90 cents net.

§ *Seeds of April's Sowing*, by Adah L. Sutton. pp. 98. Saalfield Pub. Co. \$1.25.



From *Emmy Lou*

Copyright, 1902, McClure, Phillips & Co.

the light quality of the work is not unwelcome in these strenuous days.

The stories‡ which Mr. Jacobs offers us year by year are a boon to the tired brain—

* *Donovan Pasha*, by Gilbert Parker. pp. 392. D. Appleton & Co.

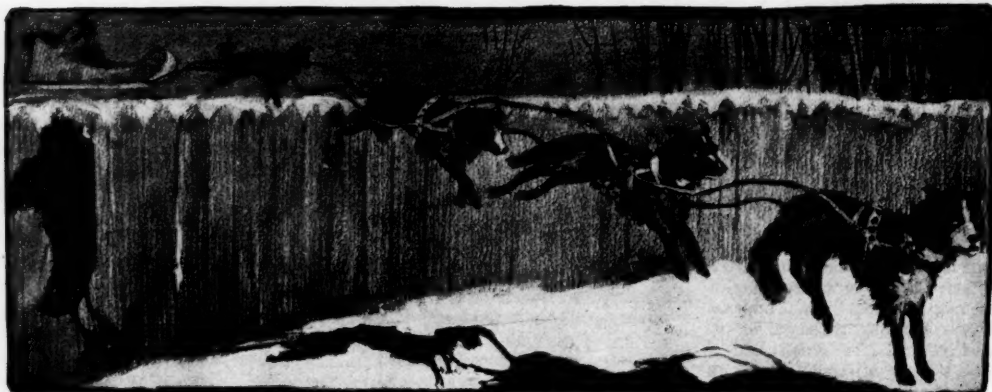
† *A Sea Turn and Other Matters*, by Thomas Bailey Aldrich. pp. 300. Houghton, Mifflin & Co. \$1.25.

‡ *The Lady of the Barge*, by W. W. Jacobs. pp. 300. Dodd, Mead & Co. \$1.50.

* *Out of Gloucester*, by James B. Connolly. pp. 276. Chas. Scribner's Sons. \$1.50.

† *An Anthology of Victorian Poetry*. Edited by Sir Mountstuart E. Grant Duff. pp. 560. E. P. Dutton & Co. \$2.50 net.

‡ *The Call of the Sea, and Other Poems*, by L. Frank Tooker. pp. 159. Century Co. \$1.20 net.



Copyright, 1902, Fleming H. Revell Company

From *My Dogs in the Northland*

John Fiske on New England and Canada *

It is easy, and almost inevitable, to say that this book is not as its lamented author would have made it, if his life had been spared. There are gaps which he would have filled and roughnesses incident to the early drafts of material intended to be used first for public address and only later for publication. When this is felt and said, the reader gives himself up to enjoyment of the qualities which give Mr. Fiske's works their charm.

The papers deal with salient features of the history of Canada and New England—the French explorations centering about Champlain, the discovery and exploration of the Mississippi, the witchcraft trials in Salem village, the religious development of Massachusetts and Connecticut with the Great Awakening and the work of Edwards, Whitefield and Tennant, the contest in the Northeast, concluding with the capture of Louisburg by the New Englanders, the struggles of the French and Indian War and the culminating campaign, ending with Wolfe's capture of Quebec. It is not, therefore, as a completely rounded history but as a series of important chapters toward such a history that the book claims attention. It shows all of the author's grasp of facts in their wide relations, his sympathetic understanding and insight into the varieties of character and his charm of simple, clear and yet vivid narrative style. The fragment suggests what the whole work might have been, but as a group of related monographs it has a high value and interest of its own.

* New France and New England, by John Fiske. pp. 378. Houghton, Mifflin & Co. \$1.65 net.

STUDIES OF CHILDREN

Emmy Lou, Her Book and Heart, by George Madden Martin. pp. 279. McClure, Phillips & Co.

The author of this delightful chronicle of the life of a child knows American public school life thoroughly. More important still, she knows the heart of a child. The humor of the situations is often delightful and the pathos of the child's misunderstandings of the ways of life is lightened by it. Emmy Lou is set before us with a reserve and yet with a power of insight which makes her a figure apart. The sketches attracted wide attention in their serial publication in *McClure's* and will have a delighted circle of readers in book form. What the author has incidentally to say about the effects of political interference and personal crankiness in the schools will help in purifying the system. The pictures by Charles Louis Hinton are charming and exactly interpretative of the story.

The Flight of Pony Baker, by W. D. Howells. pp. 223. Harper & Bros. \$1.25 net.

Mr. Howells's delight in the study of detail finds good scope in this picture of life in a Western town. Pony Baker is a boy who resents petting. From what home blandishments and restrictions he plans to run away and the various workings of circumstance which prevented are told at length and with a good deal of humor. Jim Leonard, Pony's tempter and foil, is skillfully and amusingly drawn. That curious streak of interest in the supernatural which is so marked in some of Mr. Howells's earlier stories comes interestingly to the front in one of the chapters. It is a book which parents will enjoy—fathers, at least; and out of which some boys will get entertainment. But it belongs with studies of boys for adults rather than with juveniles.

Some Boys I Know, by G. W. Hinckley. pp. 143. Good Will Pub. Co., E. Fairfield, Me.

Personal experiences with boys by the well-known head of the Good Will Farm. Mr. Hinckley believes in the inherent possibilities of apparently coarse human material. He has made the public his debtor by writing these reminiscences with a sympathy and understanding toward boy nature which make them valuable reading for every one who has to deal with boys.

STUDIES OF ANIMALS

School of the Woods, by William J. Long. pp. 364. Ginn & Co. \$1.50 net.

Studies of animal instincts and animal traits, beautifully illustrated with full-page plates and attractive marginal drawings. Mr. Long has evidently made these sketches in the woods. They are life studies and introduce us to experiences of the wild creatures in a very interesting way. They represent a great modern advance in the treatment of our fellow-possessors of the woods,

unmarred by sentimentality or a didactic purpose. Instead of becoming mere distorted reflections of human life their own individuality is studied, recognized and reproduced. Mr. Long has a happy gift of insight and description and has made a beautiful book which young and old will heartily enjoy.

My Dogs in the Northland, by Egerton R. Young. pp. 285. F. H. Revell Co. \$1.25 net.

A book to delight all lovers of animals. Incidentally it reveals a

good deal about the author, whose work as missionary in the great northwest of Canada among the scattered Indian tribes has been of the most heroic sort. The dogs celebrated in this book have each a strongly marked and fully recognized individuality. Their intelligence, strength, faithful service, loves and mischiefs are chronicled with delightful sympathy and knowledge. The story of the battle and overcoming of a strange pack by the author, in the middle of the ice on wintry Lake Winnipeg and the revenge of the dogs in hustling their conqueror over a wall at the end of the journey, as shown in the picture we have borrowed, is alone worth the price of the book. An ideal volume for Sunday school libraries.

FICTION

The Flag on the Hilltop, by Mary Tracy Earle. pp. 125. Houghton, Mifflin & Co. 90 cents net.

A pleasant story of the border land within the Federal lines yet among sympathizers with the South during the war between the states. The old doctor, who kept his flag on the hill-top flying, though surrounded with political enemies, gave unselfish service at the bedside of their sick, and defeated their political conspiracies, is a strong character. The boy whose loyalty to the South gives way at last to loyalty to the uncle whom he has learned to honor is admirably drawn. It is a book that rewards reading and will linger in the memory.

The Heart of the Doctor, by Mabel G. Foster. pp. 255. Houghton, Mifflin & Co. \$1.50.

Miss Foster has given us a sympathetic study of the Italians in the North End of Boston. It is evident that she knows place and people well, and has carefully studied the Italian temperament, modified by New World conditions. The story centers in a young doctor who has charge of a charitable dispensary. We become interested in his career and his love story; we watch his development of a social conscience and we are carried through some exciting scenes, but after all it is his Italian patients and friends who will leave the most vivid impression upon the reader.

Richard Gordon, by Alexander Black. pp. 506. Lothrop Pub. Co. \$1.50.

It is hard to see why this book bears the name of its hero instead of that of its heroine. She is the chief center of its interest—an interest of no small degree. In a sense not at all vicious, the work is to be classed among problem novels, its motive being the different attitude toward life's problems assumed by the two sexes. One cannot help questioning whether it is really healthful reading, despite—or partly on account of—its absorbing interest and its author's brilliancy.

The Ship of Dreams, by Louise Forsslund. pp. 307. Harper & Bros. \$1.50.

A feud, an inherited grievance and a curse; the unequal struggle of the poor against the rich are the motives of this story of Long Island life. It is neither a vital nor an interesting tale, and both characters and action smack of melodrama.

The Sheep-Stealers, by Violet Jacob. pp. 402. G. P. Putnam's Sons. \$1.20.

A rather ambitious story which shows that the author has read and admires Thomas Hardy. Yet she is not quite able to echo Hardy's pessimism. Her work is tragical and sordid, indeed, yet somehow one feels the ring of a true sense of life's values, which is missing from so many of the master's writ-

On the Way to School

From *School of the Woods*

Copyright, Ginn & Co., 1902

ings. Readers of *The Sheep-Stealers* will have to think, but the thinking will be helpful.

The New Christians, by Percy White. pp. 468. Federal Book Co. \$1.25.
A clever satire on Christian Science and its ilk, of English origin and in English setting, but not without American applications.

The Pharaoh and the Priest, by Alexander Glovatski; translated by Jeremiah Curtin. pp. 696. Little, Brown & Co. \$1.50.

Alexander Glovatski, a new name in literature, is the author of this remarkable Egyptian romance. Its hero is Rameses XIII., whose short reign occurred eleven centuries before our Christian era, and its subject the struggle between the gallant young ruler, with the touch of humanity in his heart qualifying the wild excesses of youth and limitless power, and the inexorable priesthood. The priests conquered, but the very conquest broke their power and led to their final ruin. It is a tragic and most unusual story.

The Wooing of Wistaria, by Onoto Watanna. pp. 388. Harper & Bros. \$1.50.

This curious story could only have been written by a Japanese. It relates to a moment of which outsiders know little—the feeling aroused in Japan by the appearance of the American squadron under Commodore Perry to demand a treaty of international commerce. It was the entering wedge of what has since become the great cleavage between the old Japan and the new, and has all the effect of a description given by a bystander.

TRAVEL

The Old World in the New Century, by William E. Barton, D.D. Pilgrim Press. \$2.50 net.

A remarkable specimen of the art of book making. The author made a ten weeks' journey on the steamship *Celtic* with an army of tourists from New York to points on the Mediterranean Sea, Greece, Constantinople, Palestine, Egypt, Italy, across Europe and return home; and he has produced a volume in which guide-books, history, geography, Scripture, stories and experience are spread over nearly 500 pages, with 240 illustrations, many of them excellent, from photographs taken by himself and his fellow-travelers. In a dash of a few hours into an ancient city or province he brought away impressions which, judiciously supplemented by diligent reading, are served up in a vivacious style that often almost persuades the reader that he has himself seen the place and taken a walk or run through its streets.

New England and its Neighbors, by Clifton Johnson. pp. 335. Macmillan Co. \$2.00 net.
Mr. Johnson's pen and camera work well together. He has a sense of the possibilities and limitations of photography and knows how to choose interesting fields of work. Less than half of these illustrated papers refer to New England, though they wander no further away than Pennsylvania and southern New York. The author has a good sense of humor and has made a book which is pleasant reading.

Landscapes of the Bible and Their Story, with introduction by H. B. Tristram, D.D., LL.D., F.R.S. Macmillan Co. \$1.00.

Color plates of scenes in modern Palestine and its neighborhood, illustrating events in the Bible. Canon Tristram's introduction is brief. Each picture is accompanied by a page of dissertation and description. A pretty book which, on account of its bright pictures, would serve admirably as a gift to children in Sunday school.

Strange Lands Near Home. pp. 138. Ginn & Co. 25 cents.

Descriptive papers on lands of America for use as a supplementary reader. Good woodcuts. Belongs to the *Youth's Companion* series.

FOR BOYS AND GIRLS

Under Colonial Colors, by Everett T. Tomlinson. pp. 431. Houghton, Mifflin & Co. \$1.20 net.

The daring expedition of Arnold across the wilderness of Maine to attack Quebec is the real theme of this story for boys. Mr. Tomlinson has given a good picture of the toils and suffering of the wilderness journey, so good indeed that the individuality of his invented heroes suffers severely in contrast. There is abundant spice of adventure and

boys will like the book in spite of its essential artistic weakness.

Rufe and Ruth, by Frank H. Sweet. pp. 234. Pilgrim Press. \$1.00.

Readers of *The Wellspring* already know this boy and girl in a fishing village, who are obliged, by the supposed death of their father at sea, to become the family breadwinners. Their ingenious and sensible business plans, their brave spirit in many discouragements, their success at length are pleasantly told and will make entertaining reading.

The Other Boy, by Evelyn Sharp. pp. 230. Macmillan Co. \$1.25.

An attractive story for youth in which are described the ambitions, characteristics and adventures of a lively family of children and their equally lively governess.

The Story of Joan of Arc, by Kate E. Carpenter. pp. 184. Lee & Shepard. 80 cents net.

Much in the manner of *Grandfather's Chair*, the historical and legendary account of the heroine of France is told so simply and clearly that young readers, for whom the book is intended, cannot fail to be entertained and instructed.

With Kitchener in the Soudan, by G. A. Henty. pp. 380. Chas. Scribner's Sons. \$1.20 net.

The Treasure of the Incas, by G. A. Henty. pp. 340. Chas. Scribner's Sons. \$1.20 net.

With the British Legion, by G. A. Henty. pp. 367. Chas. Scribner's Sons. \$1.20 net.

Mr. Henty's contributions for the year carry the reader far afield, with the inevitable and indispensable boy, to the Soudan with Kitchener, to South America in pursuit of the treasure of the Incas, and to Spain with the British Legion in the times of the Carlist wars. No present writer for boys makes, on the whole, as satisfactory use of the method which he may almost be said to have himself invented.

Bob Knights' Diary Camping Out, by Charlotte Curtis Smith. pp. 232. E. P. Dutton & Co. \$1.20 net.

Will hold the attention of boys. There never was a boy who wrote a diary in the style that is used here, but points like that do not trouble young readers greatly. The little adventures, the free life of the camp, the difficulties and dangers, all rouse and hold interest. The pictures are in much better imitation of a boy's manner than the text.

The Boys of Waveny, by Robert Leighton. pp. 323. G. P. Putnam's Sons. \$1.25.

The publishers hint in their announcement that this is a better description of the modern English boys' school than Tom Brown. If the hint is true, English boys' schools are good places to stay away from. One is led to have his suspicions, however, by the queer picture of the American multi-millionaire's son, and the strange misinformation about American boys conveyed by his means. The book has the interest of a detective rather than of a school story.

NEW EDITIONS

Sonnets from the Portuguese, by Elizabeth Barrett Browning, with illustrations by Margaret Armstrong. G. P. Putnam's Sons. \$2.00.

Miss Armstrong's pretty flower illustrations preceding each of the sonnets are the original element in this handsome reprint. The book is printed on one paper and the color work is admirably done. It makes one of the most satisfactory, because well designed and beautiful, books of the season.

A Christmas Carol, by Chas. Dickens. pp. 226. G. P. Putnam's Sons.

In its full, flexible, crimson, crushed morocco binding, with charmingly appropriate illustrations by Frederick Simpson Coburn, this favorite story will commend itself to purchasers of gifts for the Christmas season. It belongs to the series of beautiful Ariel booklets comprising classic works in attractive form. Size, print, paper, are all that could be desired for a dainty gift.

How to Live, by Edward Everett Hale. pp. 201. Little, Brown & Co.

A new edition of one of Dr. Hale's books, which has proved helpful in its influence upon the minds of boys and girls. The papers are short, practical and humorous, and we do not need to commend them anew to our readers.

The Crisis, by Winston Churchill. pp. 522. Macmillan Co. \$1.50 net.

This reissue of Mr. Churchill's popular story is styled the James K. Hackett edition, and is illustrated from photographs of scenes in the

dramatization in which Mr. Hackett takes the part of Stephen Brice. The scenes are well chosen and Mr. Hackett looks the part of the spirited young Northerner. The book is clearly printed and well bound.

In Memoriam, by Alfred Tennyson, with introduction by E. C. Stedman. pp. 167. Century Co. \$1.00.

Mr. Stedman's brief introduction carries the reader swiftly to the clear type of this reproduction in a book small enough to slip into the vest pocket. There is a portrait for a frontispiece, and the binding in buff leather is stamped with appropriate designs.

A Forest Orchid, by Ella Higginson. pp. 242. Macmillan Co. \$1.50.

When the Birds Go North Again, by Ella Higginson. pp. 175. Macmillan Co. \$1.25.

New editions marking continued popular approval and interest in the author's work in prose and verse.

MISCELLANEOUS

Letters from a Self-made Merchant to His Son, by George H. Lorimer. pp. 312. Small, Maynard & Co. \$1.50.

By the editor of the Philadelphia *Saturday Evening Post*. The father who is supposed to write these letters of counsel to his son in Harvard University is represented as a wealthy pork packer of Chicago. The book is full of worldly wisdom expressed in the very acme of current newspaper slang. It is a book that will amuse and at the same time suggest thoughts of the practical use of life. If it seems flippant and at times rather harsh, that perhaps is not more than the mark of careful study of the world and hard experience speaking to careless and self-indulgent youth. The book will be widely read.

A Book of Old English Ballads, with drawings by G. W. Edwards and introduction by H. W. Mable. pp. 187. Macmillan Co. \$1.25 net.

The compiler hides himself behind an introduction by Mr. Mable. He has included twenty-six famous English ballads beautifully printed, and illustrated by Mr. Edwards in happy archaic fashion. A gift book which would be sure to please, with its flavor of old literature, sturdy fighting and the out-of-door air of the old ballads.

The Story of a Living Temple, by Frederick M. Rossiter, B.S., M.D., and Mary Henry Rossiter, A.M. pp. 348. Fleming H. Revell Co. \$1.00.

The machinery of the human body is described in simple chapters under the figure of a temple. The author is a physician who has had experience in teaching and has put his work to practical test in his own classes. A book which may be used for home reading or as a text-book with classes of young children. It should, however, rather be read to children, we think, than studied by them. The spirit of the book is reverently Christian and its lessons will be likely to impress themselves upon the thought and imagination of the children who hear them.

Word Coinage, by Léon Mead. pp. 281. T. Y. Crowell & Co. 45 cents net.

This study of words is fully indexed—an element of value in so gossipy and rambling a treatment of its theme. Mr. Mead has been at great pains to gather from American authors confessions of word-creation and has made collections on his own account. Some of them are trivial; many are interesting. There is material of value for students and the general reader will not find himself neglected.

The Mishaps of an Automobillist, by Dewitt C. Falls. F. A. Stokes Co. \$1.00 net.

Fun at the expense of the automobile in color plates and verses. The situations are sufficiently well chosen and amusingly hit off by the illustrator and the verses serve. The cover of green burlaps with one of the color plates mounted on it is odd and original.

In City Tents, by Christine Terhune Herrick. pp. 229. G. P. Putnam's Sons. \$1.00 net.

It was a bright idea to characterize New York apartment houses as "city tents," and it opens up an interesting sociological study. But Mrs. Herrick's book is strictly practical, full of sensible hints to young people who must find, furnish and keep a home on small means. Many are the flat-dwellers who will welcome a book addressed especially to them, with full understanding of their restrictions and dangers and ambitions.

Book Chat

Houghton, Mifflin & Co. announce a biography of Gov. Roger Wolcott by Bishop Lawrence.

The Vatican has purchased for \$100,000 the famous Barberini collection of books and manuscripts.

Mrs. Mary Hartwell Catherwood, the novelist, after serious illness is reported convalescent.

The Hawthorne prize for creative work in English is the gift of Kate Douglas Wiggin to Bowdoin College.

A book of poems by William Canton is forthcoming; and by those who know "W. V." it will be eagerly awaited.

Barrie's *Little White Bird*, a few chapters of which have appeared in *Scribner's*, will soon be on the market in book form.

W. T. Stead asserts that Marie Corelli in her last story has not hesitated to depict King Edward VII. in a thinly disguised character.

The Revell Co. may now claim to be international in its publishing business, as it has recently opened houses in London and Edinburgh.

The poems of George Herbert are to receive a fresh editing at the hands of the poet's namesake, Prof. George Herbert Palmer of Harvard, who is at present on holiday in England.

To Mrs. Humphry Ward belongs the distinction of organizing the first vacation school in London. England profits by American suggestions, though it takes rather a long time.

The library of the late English historian, Lord Acton, which after his death Andrew Carnegie purchased and gave to John Morley, has now been presented by the latter to Cambridge University.

A prize of \$100 has been offered by *Leslie's Monthly* for the first correct solution of the plot of Anna Katherine Greene's new novel, *The Amethyst Box*. The story begins in its November issue with a mystery which its editors believe is insoluble.

Professor Griggs, the popular lecturer who attracted such crowded audiences in Boston and elsewhere last winter, has a new work out which he calls, *A Book of Meditations*. He himself describes it as an autobiography of thoughts and impressions.

Kentucky promises to become a literary center, with its interesting list of new writers, including three popular women. It seems that George Madden Martin, of Emmy Lou fame, is Mrs. Attwood R. Martin of Louisville; while Alice Caldwell Hegan and Annie Fellows Johnson are both Kentuckians.

Mrs. E. B. Browning's poem, *The Cry of the Children*, has been used effectively by those who are endeavoring to alter conditions of child-labor in Southern cotton mills; and some of the defenders of the present régime have thought to bring the reform movement into disrepute by referring contemptuously to "Lizzie Barrett's" poem.

Last winter Mr. Walter Begley unearthed in England an old romance in prose and verse which, it is thought, was written by John Milton, although published anonymously. The book, which is in Latin, is entitled *Nova Solyma, The Ideal City of Zion*; or, *Jerusalem Regained*. It was published in 1648. The *Scribners* will soon give it to the public with Mr. Begley's comments.

Baroness von Hutten, the author of *Our Lady of the Beeches*, is an American. She was a Miss Riddle and her early home was in Pennsylvania. Her husband is a descendant of Ulrich von Hutten, the famous poet and reformer of Reformation times. She spends much of her time at the castle of Steinach in Bavaria, where the beeches which suggested the name for her story grow.

The English holiday annuals are well known on this side. Doubleday, Page & Co., never tired of new enterprises, have taken up the idea and intend to publish an American Christmas Annual in connection with the December number of *Country Life in America*. It is to open with a new poem by Kipling, entitled "Pan in Vermont," and will contain articles on winter sports, colored pictures, etc.

The success of the great monthlies in reproducing pictures in colors, though the results are as yet rather crude, suggests wonderful possibilities for the future. Both *Harper's* and *The Century* for November are rich in this novel method of illustration. *The Century* begins with a series of seven brilliant plates by Mr. Maxwell Parrish. Those in *Harper's* are softer and less audacious and are scattered through the magazine.

An original idea for the literary entertainment of children is found in the new *Bird-alone Letter* to be issued by Elder & Shepherd of San Francisco. The letters are printed in imitation of handwriting, and are to be sent once a month at irregular intervals in an envelope addressed to the child and stamped with a two cent stamp. The idea of a personal letter is carried out in each issue and the matter is to have a strong flavor of outdoor observation and romance.

The Revell Co. is to bring out a new book by Dr. James M. Ludlow—*Incentives for Life*. He dedicates it "To Theodore Roosevelt, President of the United States, with affectionate recollection of a boy in the pew who has since, in public life and personal character, signally exemplified the precepts contained in this book." It will be remembered that the young Roosevelt was a parishioner of Dr. Ludlow's in the Collegiate Reformed Church, New York, and was by him received into its membership.

Harper's contains this month a scholarly but lucid paper by the late John Fiske on *Evolution and the Present Age*. Another of its more serious articles deserves wide reading—*How the Bible Came Down to Us*, by F. G. Kenyon, F. R. S. This explains in a popular way, with good illustrative pictures, about ancient manuscripts, and points out how immensely superior our knowledge of New Testament sources is, compared with the great works of Greek and Latin literature.

Princeton claims a quartet of young men who have recently won fame in letters—Booth Tarkington, graduated in 1893; Burton E. Stevenson, 1894; Jesse Lynch Williams, 1892; and James Barnes, 1891. The work of the first two attracted attention in the college paper, *The Tiger*. Mr. Tarkington also made illustrations for it, but none of his work in that line has been published since, with the exception of one drawing in a special edition of *The Two Vanrevels*, although he has a custom of sketching each important scene of his stories before he writes it.

Claudius Clear in the *British Weekly* devotes a letter of more than three columns to *The Confessions of a Wife*, by "Mary Adams." He begins by expressing the opinion, founded on internal evidence, that "the book is by Elizabeth Stuart Phelps, or her first serious imitator." His judgment, expressed because he thinks the book may have some vogue and do much harm, is exceedingly unfavorable. He calls it "morbid, unhealthy, mawkish and calculated to do great mischief. . . . It reeks with lust. . . . This tramping on the sacred places of the heart and life is fit for the hoofs of the swinish multitude. It is not fit for any lady. . . . Marna Trent, Wife, as she calls herself, is to all intents and purposes a Messalina." This is all in sorrow and not in anger—but if abuse is a good advertisement, Mary Adams ought to be content with her English reviewer.

Mellin's Food.

Without doubt the food used in infancy has a large influence on after years in a child's life.

Send for a free sample of Mellin's Food.

Mellin's Food Co., Boston, Mass.

Next time you buy Gloves, try



The DUCHESSE

Our guarantee goes with every pair, and we promise to please you. Who are we? Well, we have been selling reliable merchandise for fifty years.

Price, with Clasps, \$1.50; Foster Lace, \$1.75. Postage, 2 cts. pair.

CHANDLER & CO., Winter St., Boston

The Chef
like the poet, "is born, not made."
The born artist in the culinary line indorses

BELL'S Spiced Seasoning

and the higher educated he becomes the more he uses Bell's Spiced Seasoning. "We could not get along without it," says one famous chef. "We consider it the best," says another. "We would not be without it," the third agrees, and "We use it all the time," replies his brother. Send for price-list of Hotel Sizes, 1, 2, 3 and 5 lb. cans.

THE WM. G. BELL CO.,
48-52
Commercial Street,
Boston, Mass.

Kitchen Utensils
HAVING THIS
TRADE MARK

AGATE
NICKEL-STEEL WARE

WE MAKE 1250 KINDS
BURNED IN THE ENAMEL

ARE SAFE

NO POISON
Has ever been found in the enamel of

Agate Nickel-Steel Ware.

The BLUE LABEL,
Protected by Decision of United States Court, passed on every piece, **PROVES IT.** If substitutes are offered, write us. New Booklet Free.

Agate Nickel-Steel Ware is sold by the leading Department and Housefurnishing Stores.

Lakeland & Gooden
Mfg. Co., New York,
Boston, Chicago.

BEECHER'S All the important works of the great preacher are now issued by

BOOKS
BOSTON The Pilgrim Press CHICAGO

HARTSHORN
ALL IMPROVED
SHADE ROLLERS
HAVE ANTI-GRAPHS
NO LABELS
REQUIRED TO
ATTACH SHADE
WOOD ROLLERS
TIN ROLLERS

Happenings in Washington

By Lillian Camp Whittlesey

The first fortnight in October the G. A. R. and their friends took possession of the capital. Probably a greater crowd has never been here for as many consecutive days. No prospect of an end to the fuel famine being in sight, Washington was compelled to act the part of a smiling hostess, while as housekeeper she was keenly aware of the fact that the range was liable to break down at any moment. We know of one house party which was regaled on hot biscuits and cake baked by filling the fire box with packages of outlawed vouchers.

Providence, as always, was kind during those anxious days. How easy it is to see and acknowledge our mercies when they pertain to physical comfort! For almost a month the weather was as mild and genial as Southern California at its best. The papers told all we could know of the wonderful conferences at the White House; of the tact and ability of the President in bringing about the arbitration commission and so the end of the strike. Until the result was reached all discussions were behind closed doors; most that was written of them was pure speculation and one living two miles from the White House was in no better position to know what the outcome would be than a person two thousand miles from here. As soon as the commission was appointed, however, it was pleasant to feel that three of the arbitrators are citizens here, gentlemen of the highest standing and ability; and the Interstate Commerce Room in the Sun Building on F Street, where the commission had its first meetings, became at once a center of great interest, especially when it was announced that the sessions would be open to the public. Then those wise arbitrators immediately packed their grips and went to Pennsylvania. People here very generally feel that the President is one of the most fearless and resourceful men of the age, that General Wilson, Messrs. Carroll D. Wright, E. W. Parker and all the others will do the wisest thing. While as yet no supply of hard coal has reached the city, confidence is restored.

Conversation on the relative merits of crude oil and coke languishes, and we sally forth in the glorious sunshine to the chrysanthemum exhibit of the United States Agricultural Department. Whenever a branch of this United States Government goes into the show business it is because something is on hand which it is a matter of interest or pleasure for people to see. This is the first large "mum" exhibit, and that word is not characteristic of the delighted throngs who are paying visits to the grapery back of the site for the new Department Building. There are over 120 different varieties and ten times as many plants; to many of them names have been attached. "Mrs. Button" stands for a huge lemon colored ball. We measured "Mr. Smith," a shaggy mass of twisted petals, eight inches in diameter. "W. J. Bryan" is a glistening globe of silvery white standing quite alone. "William McKinley" is a beautiful flower of crimson and yellow, the Spanish colors. Among such an array of fluffy, spiny,

shaggy, shapely "mums" it is difficult to choose a favorite. The "Black Hawk" is said to be one that the President fancies. It is not large, probably not more than three inches in diameter; the outer rows of petals turn down and the color is a very dark red verging on black.

These stately, scentless blooms, which we admire but do not love, are such gorgeous, fascinating creatures that one wonders how their giant beauty has been evolved. A quiet gentleman in overalls, with a notebook at his side, was good enough to show me how it is done. He was snipping the petals from a huge orange-colored ball that had had its day. When he was through it looked like an old horn button. Then he went down along the rows of plants and peered through his glasses at a big crimson flower with a yellow center labeled "Japan." He lightly touched the pollen with a small camel's hair brush, and gently laid it upon the "Golden Gate" shorn of her tresses. He placed the pot on a shelf with others and made an entry in his book. "We must wait till about this time next year for the result," he remarked. "If the cross is a success it can be named?" This with a rising inflection. "Halloween" was the suggestion, and another entry went into the notebook.

One of the foremost scientists of the country, Prof. W. H. Holmes, very properly succeeds the late Major Powell as chief of the Bureau of Ethnology. He is eminent in archaeology and ethnology and an artist of well known merit. This latest appointment came to him wholly unsought. His work for the past several years as head curator of the National Museum has resulted in a rearrangement and better classification of the great collections there. Students can now trace any animal, race, craft or idea that has been forceful in the material world, from its beginnings to the highest development yet reached.

There are but few changes in the pulpits of Washington this fall. Rev. Roland Cotton Smith, now of Northampton, Mass., is to be the rector of St. John's Episcopal Church. It is an historic and wealthy church; many army and navy

people make up the congregation. Chief Justice Fuller and Admiral Dewey have been office holders in it, and Mrs. Roosevelt and her children attend there. Rev. Dr. Alexander Mackay-Smith, for several years its able and popular rector, is now bishop coadjutor of Pennsylvania.

The Congregational Club, President Prof. John L. Ewell in the chair, recently had an enthusiastic meeting at Mt. Pleasant Church. Mr. Justice Brewer and Rev. Dr. A. J. Lyman of Brooklyn were the orators of the evening and made earnest and inspiring addresses on the themes, The Congregationalism of the Future, from the Standpoint of a Layman and The Congregationalism of the Twentieth Century, which Dr. Lyman said must have for its keynote good fellowship and be liberal and aggressive.

We have no agents or branch stores.

THE NEW WINTER STYLES

If you wish to secure a suit, skirt or cloak in the very newest style at the most reasonable of prices, write for our Winter Catalogue and Supplement, which illustrates an exclusive line of the latest imported designs—styles which have not been shown elsewhere. They will be mailed free together with samples of materials to select from. We keep no ready-made goods, but make every garment to order, thus insuring a good fit and beautiful finish. If what you order does not please you, send it back promptly and we will refund your money.

Our Catalogue illustrates:

Attractive Tailor Suits, selected from Paris designs, \$8 up.

Costumes, lined throughout with taffeta silk, \$15 up.

Visiting and Church Gowns, \$12 up.

New Skirts, cut according to the latest models, \$4 up.

Rainy-day Suits and Skirts; Suits, \$10 up; Skirts, \$5 up.

The New French Walking Suits, \$10 up.

Garments of black Velvet Cords, and Velveteen; Suits, \$15 up; Skirts, \$10 up.

Long Jackets, \$10 up. Short Coats, \$7 up.

We Pay Express Charges Everywhere.

Write today for Catalogue, Supplement and Samples; you will get them free by return mail. Be sure to mention whether you wish samples for suits or cloaks, so that we will be able to send you a full line of exactly what you desire.

THE NATIONAL CLOAK CO.,
119 and 121 West 23d Street, New York.



All the world's a stage. Elgin
Watches are the prompters.

Elgin Watches

are the world's standard for pocket time-pieces. Sold by every jeweler in the land; guaranteed by the world's greatest watch works. Booklet free.

ELGIN NATIONAL WATCH CO.
ELGIN, ILLINOIS.

The Music of the Church

Choosing Hymns Wisely; Bells and Chimes; the Special Musical Service

Great care usually is taken in the selection of a closing hymn that it may accord with the sermon which it follows; but seldom is there any effort to secure in the opening hymn harmony with the influences preceding it. The congregation enters the church from a contact with nature, whose influence upon our spirits, though unrealized, often is definite. Ministers complain that the Sunday morning audience is spoiled because so many come to church straight from the influence of the Sunday newspaper. This is not altogether so. The Almighty has had a word to say to them on the way to church, in sky, or air, or flower; and it is well to take advantage of this.

One glorious October afternoon, when the trees were golden, the clouds fleecy, the sky blue, the sunshine radiant and the air a very benediction, the leader of a convention said, "Let us begin our meeting by singing 'There is never a day so dreary.'" Very impressive, on the other hand, was it one stormy, blustering night, as the wind was howling, when the congregation accepted the invitation to sing "From every stormy wind that blows." On a clear, starlight night begin with Bonar's "Upward where the stars are burning." On a cloudy night let it be "Lead, kindly Light." On a morning when nature is calm commence with "O day of rest and gladness," and if it be a brilliant day choose "Welcome, delightful morn." Not always, but sometimes, it is well to take up the worship at the point where it was brought by nature to the church door.

Golden opportunities are lost occasionally by the custom of placing all the choir music before the sermon. There is no reason why this custom should be so inviolable. A few Sundays ago Rev. William Knight at Berkeley Temple, Boston, preached a sermon on temptation, and at the close the choir sang, unannounced, "In the hour of trial," adding greatly to the impressiveness of the message of the evening. It is a well-known fact that the effectiveness of evangelistic singing depends largely on its following the address. It was more often Mr. Sankey's solos after the sermon than those before, which touched and turned men's hearts.

Not always, by any means, can appropriate anthems and hymns be found to follow in the line of the sermon, but it will pay preacher and chorister to search for such; for in no other way can the music be made so impressive and the sermon so fruitful. Simple music, pertinent words by a choir, after an earnest discourse secure a climax and influence not often otherwise attainable. After many sermons a choir selection is better than a congregational hymn.

A feature of church music, which never is discussed and seldom thought of as such, is that heard by the greatest number, in fact by every one in the community—the music of the church bells. This musical instrument has a double function. The first is that of announcing

the hour for the service. Formerly this was very important, but in these days, when every house and almost every person has a timepiece, it is secondary. The people are just as prompt at churches and services where no bell is rung, as at the more favored.

It also has, however, a musical function, to touch the hearts of the people and turn their thoughts to the unseen and eternal by sweet musical tones made significant by sacred associations. Chimes are a benediction or a nuisance, according to the use made of them; and in many places the church bells are the most unmusical, discordant sounds the air ever carries. What a clanging, jarring noise smites the ear and the soul, as the bells of half a dozen churches, with different tones, perhaps on different keys, rush forth together in wild confusion.

In a town in New Jersey, where there are four Protestant churches, having their services at the same hours, there is a beautiful musical custom. One church bell rings out on the silent air twice the double stroke and swing. As its tones die away, the next church bell rings out its message, and thus around the circle again and again. It is inspiring church music, as the tones come stronger or softer, according to the distance of the church and the size of its bell, typifying the real unity and harmony of the Christian Church—a prelude to the music of heaven, wherein all shall join at last.

Appreciation of chimes as part of the church music was shown in a notable service held last June in the Congregational church at Hinsdale, Ill., of which Dr. Andrew M. Brodie is the pastor. From a booklet containing the entire service, dedicating a chime of nine bells, the following extract is taken:

MINISTER. O God, Creator of all things, who in the varied voices of nature and the arts of man's device hath provided sounds, pleasing to the ear, inspiring to the mind and comforting to the soul, to thee, Lord of all beauty and giver of all good,

CONGREGATION. *We dedicate these bells.*

MIN. For calling the people to public praise and prayer, on the holy Sabbath day,

CON. *We dedicate these bells.*

MIN. For summoning all people to the proclamation of eternal truth, through the preaching of the gospel of Christ,

CON. *We dedicate these bells.*

MIN. For the gathering of boys and girls, young men and maidens, to the study of thy holy Word,

CON. *We dedicate these bells.*

MIN. For reminding all of the social hour of prayer and Christian fellowship,

CON. *We dedicate these bells.*

MIN. For the edification of the faithful, for the comfort of the aged and sorrowing, for the consolation of those "shut in,"

CON. *We dedicate these bells.*

MIN. For the awakening of the careless and indifferent, for the calling back of the wanderer to his Father's house,

CON. *We dedicate these bells.*

MIN. To the end that spiritual suggestion may be awakened in all by their morning song and vesper hymn,

CON. *We dedicate these bells.*

MIN. For religious and patriotic uses in our own and coming generations,

CON. *We dedicate these bells.*

MIN. For the blessing of our village, state and nation; for the proclaiming of the gospel in all lands; for the bringing in of that glorious kingdom

of joy, peace and love; for the highest good of all men, the glory of God,

CON. *We dedicate these bells.*

ALL. Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end. *Amen.*

In many cities the churches have the custom of holding Sunday evening monthly musical services. The value of these is very doubtful. Especially is this the case where the churches take different evenings in the month for this purpose. It tends to increase the number of ecclesiastical rounders or religious tramps, who go each night to that church whose turn it is to have a musical service. The regular Sunday evening meeting seldom amounts to much where this custom prevails. Even where all the churches take the same night the effect is unfortunate.

So far as the music is concerned, it is an intimation that the music on the other nights does not amount to much. Let any minister announce that on the first night of each month he will preach a good sermon, but that on the second, third and fourth he will preach an old one or a poor one, and the effect will be disastrous. The main objection, however, is its regularity. People form the habit of going once a month and no more. If such services are to be held, it is far better to hold them at irregular intervals, sometimes with only a week intervening, sometimes with five or six. Better still, however, is making a number of consecutive evenings attractive with special music and sermons associated with the music. If then the people, not accustomed to come out on Sunday evenings, are present five or six consecutive nights in the early winter, somewhat of a habit is formed that, with a little encouragement, will be kept up for a long time.

It will be found that those who make their music the most effective in building up the Sunday evening service are not those who crowd into one evening a month their best music, but those who use it in a series, and encourage the habit of regular attendance.

In former days the organ and choir loft were at one end of the church and the pulpit at the other. As new churches are built and old ones repaired, the organ and choir loft appear in the same part of the church as the pulpit. This has a deep, underlying significance. No longer are these two parts of the service separate; more and more are they being united as the warp and woof of whole-souled worship. The end is not yet. Before long there will be one platform, whereon will sit the preacher, the organist by his side and his singers all about him; and from the same place will the people be led in their worship and thought, whether by singer or speaker. Then will be approached that perfect unity in the service which is the ideal of every true worshiper.

The next musical page, to appear two or three weeks hence, will be on Christmas music. Suggestions for this page from pastors, musicians and others will be welcomed.

"He That Ruleth Well His Own House"*

Sixth in the Series, Glengarry Sketches

By RALPH CONNOR, AUTHOR OF BLACK ROCK AND SKY PILOT

The news of the school trouble ran through the section like fire through a brûle. The younger generation, when they heard how Thomas Finch had dared the master, raised him at once to the rank of hero, but the heads of families received the news doubtfully, and wondered what the rising generation was coming to.

The next day Billy Jack heard the story in the Twentieth store, and with some anxiety waited for the news to reach his father's ears, for to tell the truth, Billy Jack, man though he was, held his father in dread.

"How did you come to do it!" he asked Thomas. "Why didn't you let Don begin? It was surely Don's business."

"I don't know. It slipped out," replied Thomas. "I couldn't stand Jimmie's yelling any longer. I didn't know I said anything till I found myself standing up, and after that I didn't seem to care for anything."

"Man! it was fine, though," said Billy Jack. "I didn't think it was in you." And Thomas felt more than repaid for all his cruel beating. It was something to win the approval of Billy Jack in an affair of this kind.

It was at church on the Sabbath day, that Donald Finch heard about his son's doings in the school the week before. The minister, in his sermon, thought fit to dwell upon the tendency of the rising generation to revolt against authority in all things, and solemnly laid upon parents the duty and responsibility of seeing to it that they ruled their households well.

It was not just the advice that Donald Finch stood specially in need of, but he was highly pleased with the sermon, and was enlarging upon it in the churchyard where the people gathered between the services, when Peter McRae, thinking that old Donald was hardly taking the minister's advice to himself as he ought, and not knowing that the old man was ignorant of all that had happened in the school, answered him somewhat severely.

"It is good to be approving the sermon, but I would rather be seeing you make a practical application of it."

"Indeed, that is true," replied Donald, "and it would not be amiss for more than me to make application of it."

"Indeed, then, if all reports be true," replied Peter, "it would be well for you to begin at home."

"Mr. McRae," said Donald, earnestly, "it is myself that knows well enough my shortcomings, but if there is any special reason for your remark, I am not aware of it."

This light treatment of what to Peter had seemed a grievous offense against all authority incensed the old dominie beyond all endurance.

"And do you not think that the conduct of your son last week calls for any reproof? And is it you that will stand

up and defend it in the face of the minister and his sermon upon it this day?"

Donald gazed at him a few moments as if he had gone mad. At length he replied, slowly, "I do not wish to forget that you are an elder of the church, Mr. McRae, and I will not be charging you with telling lies on me and my family"—

"Tut, tut, man," broke in Long John Cameron, seeing how the matter stood; "he's just referring to yon little difference Thomas had with the master last week. But it's just nothing. Come away in."

"Thomas?" gasped Donald. "My Thomas?"

"You have not heard, then," said Peter, in surprise, and old Donald only shook his head.

"Then it's time you did," replied Peter, severely, "for such things are a disgrace to the community."

"Nonsense!" said Long John. "Not a bit of it! I think none the less of Thomas for it." But in matters of this kind Long John could hardly be counted an authority, for it was not so very long ago since he had been beguiled into an affair at the Scotch River which, while it brought him laurels at the hands of the younger generation, did not add to his reputation with the elders of the church.

It did not help matters much that Murdie Cameron and others of his set proceeded to congratulate old Donald, in their own way, upon his son's achievement, and with all the more fervor that they perceived that it moved the solemn Peter to righteous wrath. From one and another the tale came forth with embellishments, till Donald Finch was reduced to such a state of voiceless rage and humiliation that when, at the sound of the opening psalm, the congregation moved into the church for the Gaelic service the old man departed for his home, trembling, silent, amazed.

How Thomas could have brought this disgrace upon him he could not imagine. If it had been William John, who, with all his good nature, had a temper brittle enough, he would not have been surprised. And then the minister's sermon, of which he had spoken in such open and enthusiastic approval, how it condemned him for his neglect of duty toward his family and held up his authority over his household to scorn. It was a terrible blow to his pride.

"It is the Lord's judgment upon me," he said to himself, as he tramped his way through the woods. "It is the curse of Eli that is hanging over me and mine." And with many vows he resolved that, at all costs, he would do his duty in this crisis and bring Thomas to a sense of his sins.

It was in this spirit that he met his family at the supper table, after their return from the Gaelic service.

"What is this I hear about you, Thomas?" he began, as Thomas came in and took his place at the table. "What is this I hear about you, sir?"

he repeated, making a great effort to maintain a calm and judicial tone.

Thomas remained silent, partly because he usually found speech difficult, but chiefly because he dreaded his father's wrath.

"What is this that has become the talk of the country side and the disgrace of my name?" continued the father, in deepening tones.

"No very great disgrace, surely," said Billy Jack, lightly, hoping to turn his father's anger.

"Be you silent, sir!" commanded the old man, sternly. "I will ask for your opinion when I require it. You and others beside you in this house need to learn your places."

Billy Jack made no reply, fearing to make matters worse, though he found it hard not to resent this taunt, which he knew well was flung at his mother.

"I wonder at you, Thomas, after such a sermon as yon. I wonder you are able to sit there unconcerned at this table. I wonder you are not hiding your head in shame and confusion." The old man was lashing himself into a white rage, while Thomas sat looking stolidly before him, his slow tongue finding no words of defense. And indeed, he had little thought of defending himself. He was conscious of an acute self-condemnation, and yet, struggling through his slow-moving mind there was a feeling that in some sense he could not define, there was justification for what he had done.

"It is not often that Thomas has grieved you," ventured the mother, timidly, for, with all her courage, she feared her husband when he was in this mood.

"Woman, be silent!" blazed forth the old man, as if he had been waiting for her words. "It is not for you to excuse his wickedness. You are too fond of that work, and your children are reaping the fruits of it."

Billy Jack looked up quickly as if to answer, but his mother turned her face full upon him and commanded him with steady eyes, giving, herself, no sign of emotion except for a slight tightening of the lips and a touch of color in her face.

"Your children have well learned their lesson of rebellion and deceit," continued her husband, allowing his passion a free rein. "But I vow unto the Lord I will put an end to it now, whatever. And I will give you to remember, sir," turning to Thomas, "to the end of your days, this occasion. And now, hence from this table. Let me not see your face till the Sabbath is past, and then, if the Lord spares me, I shall deal with you."

Thomas hesitated a moment as if he had not quite taken in his father's words, then, leaving his supper untouched, he rose slowly, and without a word climbed the ladder to the loft. The mother followed him a moment with her eyes, and then, once more turning to Billy Jack, held him with calm, steady gaze. Her immediate fear was for her eldest son. Thomas, she knew, would in the meantime simply suffer what might be his lot,

* Copyright, 1902, Fleming H. Revell Co.

but for many a day she had lived in terror of an outbreak between her eldest son and her husband. Again Billy Jack caught her look, and commanded himself to silence.

"The fire is low, William John," she said, in a quiet voice. Billy Jack rose, and from the woodbox behind the stove replenished the fire, reading perfectly his mother's mind, and resolving at all costs to do her will.

At the taking of the books that night the prayer, which was spoken in a tone of awful and almost inaudible solemnity, was for the most part an exaltation of the majesty and righteousness of the government of God, and a lamentation over the wickedness and rebellion of mankind. And Billy Jack thought it was no good augury that it closed with a petition for grace to maintain the honor of that government, and to uphold that righteous majesty in all the relations of life.

Before going to her room the mother slipped up quietly to the loft and found Thomas lying in his bunk, dressed and awake. He was still puzzling out his ethical problem. His conscience clearly condemned him for his fight with the master, and yet, somehow he could not regret having stood up for Jimmie and taken his punishment. He expected no mercy at his father's hands next morning. The punishment he knew would be cruel enough, but it was not the pain that Thomas was dreading; he was dimly struggling with the sense of outrage, for ever since the moment he had stood up and uttered his challenge to the master, he had felt himself to be different. That moment now seemed to belong to the distant years when he was a boy, and now he could not imagine himself submitting to a flogging from any man, and it seemed to him strange and almost impossible that even his father should lift his hand to him.

"You are not sleeping, Thomas," said his mother, going up to his bunk.

"No, mother."

"And you have had no supper at all."

"I don't want any, mother."

The mother sat silent beside him for a time, and then said, quietly, "You did not tell me, Thomas."

"No, mother, I didn't like."

"It would have been better that your father should have heard this from—I mean, should have heard it at home. And—you might have told me, Thomas."

"Yes, mother, I wish now I had. But, indeed, I can't understand how it happened. I don't feel as if it was me at all." And then Thomas told his mother all the tale, finishing his story with the words, "And I couldn't help it, mother, at all."

The mother remained silent for a little, and then, with a little tremor in her voice, she replied: "No, Thomas, I know you couldn't help it, and I"—here her voice quite broke—"I am not ashamed of you."

"Are you not, mother?" said Thomas, sitting up suddenly in great surprise. "Then I don't care. I couldn't make it out well."

"Never you mind, Thomas, it will be well," and she leaned over him and kissed him. Thomas felt her face wet with tears, and his stolid reserve broke down.

"O, mother, mother, I don't care now,"

he cried, his breath coming in great sobs. "I don't care at all." And he put his arms round his mother, clinging to her as if he had been a child.

"I know, laddie, I know," whispered his mother. "Never you fear, never fear." And then, as if to herself, she added, "Thank the Lord you are not a coward, whatever."

Thomas found himself again without words, but he held his mother fast, his big body shaking with his sobs.

"And, Thomas," she continued, after a pause, "your father—we must just be patient." All her life long this had been her struggle. "And—and—he is a good man." Her tears were now flowing fast, and her voice had quite lost its calm.

Thomas was alarmed and distressed. He had never in all his life seen his mother weep, and rarely had heard her voice break.

"Don't, mother," he said, growing suddenly quiet himself. "Don't you mind, mother. It'll be all right, and I'm not afraid."

"Yes," she said, rising and regaining her self-control, "it will be all right, Thomas. You go to sleep." And there were such evident reserves of strength behind her voice that Thomas lay down, certain that all would be well. His mother had never failed him.

The mother went down stairs with the purpose in her heart of having a talk with her husband, but Donald Finch knew her ways well, and had resolved that he would have no speech with her upon the matter, for he knew that it would be impossible for him to persevere in his intention to "deal with" Thomas if he allowed his wife to have any talk with him.

The morning brought the mother no opportunity of speech with her husband. He, contrary to his custom, remained until breakfast in his room. Outside in the kitchen, he could hear Billy Jack's cheerful tone, and hearty laugh, and it angered him to think that his displeasure should have so little effect upon his household.

In grim silence he ate his breakfast, except for a sharp rebuke to Billy Jack, who had been laboring throughout the meal to make cheerful conversation with Jessac and his mother. At his father's rebuke Billy Jack dropped his cheerful tone, and avoiding his mother's eyes, he assumed at once an attitude of open defiance, his tones and words plainly offering to his father war, if war he would have.

"You will come to me in the room after breakfast," said his father, as Thomas rose to go to the stable.

"There's a meeting of the trustees at nine o'clock at the schoolhouse at which Thomas must be present," interposed Billy Jack, in firm, steady tones.

"He may go when I have done with him," said his father, angrily, "and meantime you will attend to your own business."

"Yes, sir, I will that!" Billy Jack's response came back with fierce promptness.

The old man glanced at him, caught the light in his eyes, hesitated a moment, and then, throwing all restraint to the winds, thundered out, "What do you mean, sir?"

"What I say. I am going to attend to

my own business, and that soon." Billy Jack's tone was quick, eager, defiant.

Again the old man hesitated, and then replied, "Go to it, then."

"I am going, and I am going to take Thomas to that meeting at nine o'clock."

"I did not know that you had business there," said the old man, sarcastically.

"Then you may know it now," blazed forth Billy Jack, "for I am going. And as sure as I stand here I will see that Thomas gets fair play there if he doesn't at home, if I have to lick every trustee in the section."

"Hold your peace, sir!" said his father, coming nearer him. "Do not give me any impertinence, and do not accuse me of unfairness."

"Have you heard Thomas's side of the story?" returned Billy Jack.

"I have heard enough, and more than enough."

"You haven't heard both sides."

"I know the truth of it whatever, the shameful and disgraceful truth of it. I know that the countryside is ringing with it. I know that in the house of God the minister held up my family to the scorn of the people. And I vowed to do my duty to my house."

The old man's passion had risen to such a height that for a moment Billy Jack quailed before it. In the pause that followed the old man's outburst the mother came to her son.

"Hush, William John! You are not to forget yourself, nor your duty to your father and to me. Thomas will receive full justice in this matter." There was a quiet strength and dignity in her manner that commanded immediate attention from both men.

The mother went on in a low, even voice, "Your father has his duty to perform, and you must not take upon yourself to interfere."

Billy Jack could hardly believe his ears. That his mother should desert him, and should support what he knew she felt to be injustice and tyranny, was more than he could understand. No less perplexed was her husband. As they stood there looking at each other, uncertain as to the next step, there came a knock at the back door. The mother went to open it, pausing on her way to push back some chairs and put the room to rights, thus allowing the family to regain its composure.

"Good morning, Mrs. Finch. You will be thinking I have slept in your barn all night." It was Long John Cameron.

"Come away in, Mr. Cameron. It is never too early for friends to come to this house," said Mrs. Finch, her voice showing her great relief.

Long John came in, glanced shrewdly about, and greeted Mr. Finch with great heartiness.

"It's a fine winter day, Mr. Finch, but it looks as if we might have a storm. You are busy with the logs, I hear."

Old Donald was slowly recovering himself.

"And a fine lot you are having," continued Long John. "I was just saying the other day that it was wonderful the work you could get through."

"Indeed, it is hard enough to do anything here," said Donald Finch, with some bitterness.

"You may say so," responded Long

John, cheerfully. "The snow is that deep in the bush, and"—

"You were wanting to see me, Mr. Cameron," interrupted Donald. "I have a business on hand which requires attention."

"Indeed, and so have I. For it is"—

"And indeed, it is just as well you and all should know it, for my disgrace is well known."

"Disgrace!" exclaimed Long John.

"Ay, disgrace. For is it not a disgrace to have the conduct of your family become the occasion of a sermon on the Lord's Day?"

"Indeed, it is not the sermon you have much need of," said Long John, "for every one knows what a"—

"Ay, it is myself that needs it, but with the help of the Lord I will be doing my duty this morning."

"And I am very glad to hear that," replied Long John, "for that is why I am come."

"And what may you have to do with it?" asked the old man.

"As to that, indeed," replied Long John, coolly, "I am not yet quite sure. But if I might ask, without being too bold, what is the particular duty to which you are referring?"

"You may ask, and you and all have a right to know, for I am about to visit upon my son his sins and shame."

"And is it meaning to weep him you are?"

"Ay," said the old man, and his lips came fiercely together.

"Indeed, then, you will just do no such thing this morning."

"And by what right do you interfere in my domestic affairs?" demanded old Donald, with dignity. "Answer me that, Mr. Cameron."

"Right or no right," replied Long John, "before any man lays a finger on Thomas there, he will need to begin with myself. And," he added, grimly, "there are not many in the county who would care for that job."

Old Donald Finch looked at his visitor in speechless amazement. At length Long John grew excited.

"Man alive!" he exclaimed, "it's a quare father you are. You may be thinking it disgrace, but the section will be proud that there is a boy in it brave enough to stand up for the weak against a brute bully." And then he proceeded to tell the tale as he had heard it from Don, with such strong passion and such rude vigor, that in spite of himself old Donald found his rage vanish, and his heart began to move within him toward his son.

"And it is for that," cried Long John, dashing his fist into his open palm, "it is for that that you would punish your son. May God forgive me! but the man that lays a finger on Thomas yonder will come into sore grief this day. Ay, lad," continued Long John, striding toward Thomas and gripping him by the shoulders with both hands, "you are a man, and you stood up for the weak yon day, and if you efer will be wanting a friend, remember John Cameron."

"Well, well, Mr. Cameron," said old Donald, who was more deeply moved than he cared to show, "it may be as you say. It may be the lad was not so much in the wrong."

"In the wrong?" roared Long John, blowing his nose hard. "In the wrong? May my boys ever be in the wrong in such a way!"

"Well," said old Donald, "we shall see about this. And if Thomas has suffered injustice it is not his father will refuse to see him righted." And soon they were all off to the meeting at the schoolhouse.

Thomas was the last to leave the room. As usual, he had not been able to find a word, but stood white and trembling, but as he found himself alone with his mother, once more his stolid reserve broke down, and he burst into a strange and broken cry, "O, mother, mother," but he could get no further.

"Never mind, laddie," said his mother, "you have borne yourself well, and your mother is proud of you."

At the investigation held in the schoolhouse, it became clear that, though the insubordination of both Jimmie and Thomas was undeniable, the provocation by the master had been very great. And though the minister, who was superintendent of instruction for the district, insisted that the master's authority must, at all costs, be upheld, such was the rage of old Donald Finch and Long John Cameron that the upshot was that the master took his departure from the section, glad enough to escape with bones unbroken.

In and Around New York

Leaders of Men's Work in Conference

Central Church's Guild for Men tried the plan, at its first meeting of the year, of inviting leaders of societies in other churches to tell of their work and success. About one hundred of Central's men were present, and the guests were welcomed by Dr. Cadman. Reports were heard from Tompkins Avenue, Plymouth and Lewis Avenue Congregational Churches, and from Emmanuel and Marcy Avenue Baptist. The young men at Tompkins Avenue have for eight years helped the pastor in all ways possible. Plymouth's Club, with a membership of 160, has debates and lectures, and the weekly attendance is large. The Arston League at Lewis Avenue, now about five years old, aims to get each member into some form of effort. Marcy Avenue Baptist Men's Association, numbering 400, is not able to get above fifty men to do anything. Emmanuel Baptist Guild has learned that lectures and debates attract for two or three years and then fail. The guild is twelve years old and now works, about eight members a week taking turns, to get men off the street and into an attractive parish house. The dues are three dollars a year and the men are left largely to their own resources. The aim is to elevate them by contact with clean men and surroundings, on the theory that when sufficiently elevated they will, of their own motion, seek church membership. Central's Guild plans to adopt some of these suggestions. It has missionary, civic, literary and visitation committees.

A Call from Providence

Word has just reached New York that Central Church, Providence, has called, to succeed Dr. E. C. Moore, Dr. Henry Evertson Cobb, pastor of West End Collegiate Church. The announcement has occasioned much surprise and not a little consternation in Dr. Cobb's congregation, and strong efforts are being made to induce him to remain in New York. Dr. Cobb is one of the brilliant young men of the Dutch Reformed Church, is about thirty-eight years old and is a graduate of Rutgers and Princeton. He comes of a family of ministers, his father, two uncles, two brothers and

a grandfather having all entered that profession.

Dr. Meredith Reluctantly Released

A council to dissolve the pastoral relations of Dr. Meredith and Tompkins Avenue Church was held in that church Oct. 28. Twenty-six churches were represented. Dr. Dewey was moderator. Dr. McLeod, Dr. Jefferson and Mr. George P. Stockwell drew up a minute expressive of regret and sympathy, which was adopted. After several members of the council had paid personal tribute to Dr. Meredith, it was closed with prayer by Dr. McLeod. Dr. Meredith was not present. He has been visiting in Boston, and on his return is to leave for Pasadena, Cal., where he is to supply the pulpit of First Church for the winter.

Pilgrim's New Parsonage

This Brooklyn Church is to have a new parsonage. The house at 80 Pierrepont Street, for many years the residence of Dr. Storrs and belonging to his estate, has been sold and the church has bought the residence of the late Dr. F. G. Ritchie at 264 Henry Street, near Joralemon Street. It is said to have cost about \$14,000 and its renovation will require \$5,000 more. The house is now being prepared for Dr. Dewey, who is at Hotel Margaret, meanwhile. C. N. A.

The New York Brotherhood

About three years ago, at the happy suggestion of Dr. Stimson, the Congregational pastors of the boroughs of Manhattan and the Bronx, and the towns of Mt. Vernon, Port Chester and Briarcliff Manor, united in forming The Brotherhood. It has met monthly at Dr. Stimson's residence for fellowship and discussion. Questions of ministerial demand and supply are considered, confidences are exchanged and the greater joys and griefs of pastoral life are shared. At the last meeting the pastors were invited to bring their wives. About thirty assembled and richly enjoyed the gracious hospitality of this beautiful home and the communion of saints thus provided. The Brotherhood will meet hereafter in the beautiful Mayflower Room at Manhattan Church. Dr. Jefferson is president.

A Prospective Church at Claremont Park

It is likely that another member will be added soon to the growing sisterhood of Bronx Congregational churches. Its name will be Claremont Park Church. Mr. J. C. Whiting, recently a student in Union Seminary, has begun an important work in the region west of the Harlem Railroad and south of Claremont Park. A building to be used as a parish house has been rented on Webster Avenue, near 170th Street, and religious activities have begun. Mr. Whiting is greatly helped by a skilled Methodist deaconess, whom he recently married. A Sunday school has been organized and a growing audience welcomes Mr. Whiting's earnest preaching.

Manhattan Association

This is the largest gathering of its kind in this country. Its members include many pastors of exceptional ability and wide reputation. Its autumn meeting was held at Hotel Chelsea, Oct. 29. Two recognized leaders gave freely of their thought, Dr. Josiah Strong describing The League for Social Service, and Dr. Lyman Abbott giving an address on The Ethical Duties of the Pulpit. The indebtedness of the listeners was felicitously expressed by the newly elected moderator, Rev. H. M. Brown. F. B. M.

The principle of arbitration has secured a footing in educational institutions. The "striking" students of the Michigan Agricultural College have resumed study. The faculty have agreed to appoint a neutral committee to hear grievances.

A Story of Idealized Experience*

VII. The Discipline of Experience

BY REV. A. E. DUNNING

Truth concerning human life is learned only by living it. It can be revealed only through experience, therefore the Bible is always a new book. Its abiding principles are freshly revealed to each generation and to each person taking it as a guide. The book of Judges illustrates this fact. It shows how the truth which Joshua gave the people in his last address had been learned over and over again by each generation through similar experiences for 300 years. It is an endless chain of covenant making with Jehovah [2: 1], apostasy [v. 2], punishment [v. 3], repentance, [v. 4], and of restoration [v. 18]. It represents in part the story of Joshua. Compare chapter 2: 6-9 with Josh. 24: 28, 31, 29, 30. But it appears to contradict that story. Compare Judges 1: 19-35 with Josh. 10: 40; 11: 21. It was written probably by various authors, whose accounts were brought together long after some of them occurred [2: 10] and put into their present form after the captivity of Israel [18: 30]. But the truths which make it one of the most interesting books in the Bible are being learned still through experience, and under changed forms may be recognized as the same. The successive chapters of the often repeated story are these:

1. *Following alien gods* [vs. 11-13]. It was loyalty to one God, Jehovah, and to one purpose that held the tribes of Israel together. Even then they might have been driven back into the wilderness by their Canaanite neighbors had not these been divided and demoralized. Under Joshua the Israelites learned the lesson of the necessity of unity, of making individual and tribal ambitions subordinate to the common good. But the next generation forgot it [v. 10]. The people pursued their own ends. "Every man did that which was right in his own eyes." It was just what the law of Moses had warned them not to do [Deut. 12: 8]. They followed the gods of their neighbors and the loosely united people became weakened and disintegrated.

National prosperity requires a common purpose and united worship of God. When the people quit that worship and become selfishly eager to be rich and to enjoy their pleasures, the strength of the nation wanes. It becomes an easy prey to the stronger governments. No truth is written more plainly than that over the pages of history.

2. *The anger of Jehovah* [vs. 11-15]. That was the way the historian accounted for the disasters that came upon the Israelites. They were despoiled by the Canaanites, Moabites, Midianites, Ammonites. They were defeated in battle. Their harvests were stolen. Their children were sold into slavery. Read through the book of Judges and note how often these things occurred, and why [3: 7, 8, 12-14; 4: 1, 2, etc.].

That this history is true is proved because it has been written over and over again since the Bible was finished. Those who abandon the churches, do as they

please on the Sabbath, seek their own gain before the public good, are sowing seeds of poverty, humiliation and disasters for their children. The anger of Jehovah is real, and it abides.

3. *The repentance of the idolaters* [vs. 4, 5]. Misery brings repentance, though less noble than that which anticipates national disaster and seeks to avoid it for the sake of others. The people wept when the messenger of Jehovah threatened them. But when they had been delivered by leaders whom Jehovah raised up for them [v. 16], they soon "played the harlot after other gods." It was more than 300 years before they learned by experience to stand together until they brought about the brilliant and triumphant reign of David.

The historian who wrote the book of Judges took a wide sweep of vision to show that after all repentance was not in vain. Every one who turned from evil ways and served God in love for the people did something for the rebuilding of the nation which gave Christianity to the world. Rulers in America who believe the Bible will not despair. One of these, whose influence ranks with that of the foremost kings of Europe, lately wrote thus to *The Congregationalist* expressing his appreciation of its support: "I earnestly hope we may accomplish something, and it is a comfort to know that there are some good people who sympathize with us. Otherwise we should despair

In pouring water into leaky wells
And growing old in drawing nothing out."

Every one who gives his example and voice in sustaining right government is doing worthy service to make his country strong and its influence great for good.

4. *The repentance of Jehovah* [v. 18]. That seems strange, but it is not. God does not change. His righteousness, truth and goodness are everlasting. But when people change toward him he seems to them to change. It is the same love that makes his face stern and that makes it tender. When the Israelites were made ready by disasters and suffering to follow judges, then Jehovah raised up judges for them. When hope was lost and the people acknowledged the cause of their misfortunes, then Othniel and Ehud and Deborah and Gideon successively stood forth as deliverers, judges born in the travail of Israel's sorrow and shame. They could have accomplished nothing if the people had not devoted themselves to God to save the nation.

5. *The school of experience*. The book of Judges is an epitome of the history of many nations. It is a great book to those who have the wisdom to see its meaning. It reveals more clearly than Gibbon the reason of the decline and fall of the Roman Empire. It tells the story of the greatness and the decay of Spain. It is a treasure house for Americans if they will study it. It shows that patriotism is the life and bulwark of a nation; that patriotism cannot exist without religion; and that religion cannot be vital unless the people are united in love for

the one supreme and living God and in obedience to him. It is a summary of the school of national experience in anticipation of the history of our own times.

Our Readers' Forum

Where Is He

Rev. T. T. Munger, D. D., in *The Congregationalist*, Oct. 18, attempts to state Where We Are, but in his article of more than two pages he fails to tell. He tells us where D. L. Moody stood, but Moody had a faculty for precise statements and his position was never in doubt. Dr. Munger asserts inferentially that he does not accept the Bible account of a large number of miracles, which he specifies; but that only in part tells where he stands. Then he says: "If either side crosses the dividing line in order to make exceptions the issue between them dies out and debate ceases for lack of a question. There can be no playing fast and loose in this matter. To assert a theory and make exceptions that deny the theory is unfair and worse logic. One cannot oppose a theory and hold it at the same time"—the good logic of which is that, having cast out a large number of miracles, he repudiates the entire miraculous element in the Bible.

Did he intend to be so understood? If not, where is his dividing line? This is a fair question. Your readers were entitled to some clear thinking and precise statements. I have carefully read and studied his article several times, but I cannot make out except to guess "where he is at."

Will not Dr. Munger write another article, short, simple and clear, please, and "say" what he failed to say. It is not a question as to what other folks believe and accept, they might prefer to make their own statement, but where is he?

Chicago.

ROBERT E. JENKINS.

Once More the Absent Member

It would seem from the excellent letter of "Average Pastor" that few churches take much interest in the problem of the absent member. If the plan of "Average Pastor" was universally followed the problem would soon cease to vex. Not that all wanderers would take letters to other churches. But more of them would do so than at present, and the church would be relieved of the charge—often true—of neglecting those it has covenanted to watch over.

The responsibility is divided between pastor and officers. But as the pastor alone knows the peculiar circumstances of each case we must look to him to take the lead.

At one extreme we find churches which object to lessening their numbers even by dropping the names of those missing for many years; at the other, pastors who insist on retaining those who have united with other churches without a word to the home church.

The remedy lies in a deeper sense of the responsibility of church membership. Those who unite with any church should have clearly set before them at the start the fact that they are expected to treat the church courteously in departing as well as entering.

Every absent member should be required to report yearly. If he has reasons for not taking a letter, let him state them and let the church judge whether they are valid. If they are not valid nothing can be gained by retaining his name after patiently laboring with him and reminding him of his covenant.

Is it common honesty, to put it no higher, for a church to pose as having 500 or 1,000 members when oftentimes ten to fifty per cent. have not entered its doors in years and have no vital connection with it?

LAYMAN.

*International Sunday School Lesson for Nov. 16. Text, Judges 2: 7-16. The Time of the Judges.

Connecticut

Consulting State Editors: Rev. Messrs. J. W. Cooper, D.D., New Britain; J. S. Ives, Hartford; J. C. Goddard, Salisbury; W. J. Mutch, New Haven; L. W. Hicks, Hartford; T. C. Richards, West Torrington

A Worthy Memorial to a Famous Teacher

An event of far more than local interest was the dedication in Farmington, Ct., Oct. 28, of the Sarah Porter Memorial Building, a gift to the First Ecclesiastical Society by the graduates of Miss Porter's famous boarding school. A building of yellow glazed brick, with ornamental pillars of white; solid, chaste, in perfect harmony with the architecture of the ancient meeting house near which it stands, with the traditions of the beautiful town and with the teachings of the school which has made it known throughout the land; and containing all equipment considered necessary for the work of a live modern church, it is a gift of exceeding fitness and usefulness. A bronze tablet in the main audience-room bears the words:

In Memory of
SARAH PORTER

August 16, 1813. February 17, 1900.

This building is erected by her pupils, in honor of her wise, unwearied and noble endeavor to make real to them the Life Eternal.
"And this is Life Eternal, that they might know

and so loved knowledge as its own end and reward. The Protestant concept of work as worship was always here, but with it was conjoined the clear idea that the fulfillment of the law was the love of every common task and of every fellow-worker. The coercive power of duty was where it belongs, in the hidden mechanism. The directive and attractive power of right living and right thinking as elevating man to the image of his Maker was the garment of light. This remarkable address, of which but fragments have been quoted, closed thus: "Into the walls of this chapel are built the dedication: To the leader, the example, the friend, of those who built it for the greater glory of God and to commemorate the enduring influences which as her pupils they intend, as far as in them lies, shall never diminish among coming generations of American women."

Felicitously did Dr. J. G. Johnson, the pastor, accept the superb gift in behalf of the Ecclesiastical Society, naming the uses to which it is to be put and recalling happy memories of Miss Porter. Prof. F. K. Sanders of Yale made the closing prayer. The dedicatory exercises were followed by an inspection of the building and the newly renovated meeting house, and the serving of tea by the ladies' society.
L. W. H.

At the dedication service Rev. C. A. Northrup of Norwich Town replied to the address of welcome; the prayer of dedication was made by Rev. J. W. Bixler of New London. Felicitations were offered by Mr. George Whittlessey of the parent church, the First of New London, and by representatives of the sister churches: Stonington First, Montville, Ledyard and New London Second. Other denominations were also represented.

Dr. S. H. Howe of Park Church, Norwich, preached the sermon; his exposition of the meaning of the church of today from the text, "What mean these stones," gaining impressiveness from the fact that the church is built entirely of the gray stone walls of the vicinity.

In the evening the pastor, Rev. F. S. Hyde, traced the history of the organization during its two centuries of life.

A Century and a Half in Litchfield County

At the county seat July 7, 1752, delegates from the fifteen churches in Litchfield County and fourteen pastors organized the Litchfield Association of churches, and the same day these pastors organized the Litchfield Association of the ministers. In 1791 the association divided into the Litchfield North and South, and the following year the association made the same division. The two associations met in joint session at the county seat Oct. 29, 1902, to celebrate the belated 150th anniversary of the original organization.

Rev. John Hutchins was moderator and Rev. J. C. Goddard scribe. Rev. E. C. Starr brought Suggestions from the Past, graphically portraying it by half-centuries, showing that each had its own problems to solve in its own way. Two things characterize the life of today, the diminution of authority and the Christianizing of our Christianity, Rev. Arthur Goodenough traced the conservative spirit of the southern half of Litchfield County to its being settled from New Haven Colony, while the more liberal northern half was settled by followers of Hooker from Hartford. When by law in 1818 the bounds of parish and town were no longer co-terminous and other denominations began to be a factor, neglected corners in every town grew worse until a great effort was begun in 1859 for home evangelization, and in 1861 Rev. Leonard Bacon was appointed general missionary.

The answer of Rev. John Calvin Goddard to the question, The Litchfield Samson—Wherein Doth His Great Strength Lie? showed characteristic wit and insight. It is found in the mountains and the ministers. The mountains have made it the county of homespun rather than of manufacture and commerce, and have made men's thought reach high and come close to God's thought. The ministry in the small community has been a mighty personal force for good along educational and moral lines, while the pulpit has proved both an intellectual and spiritual stimulus. Rev. R. E. Carter, on The Old Treasure in the New Temple, showed that although certain doctrines as set forth in the olden time have been outgrown, yet the great spiritual experience and truth striving for expression through each are eternal.

All the speaking was worthy of the traditions of Litchfield County, which has not only a glorious past but a promising future.
T. C. R.

A Happy Church Family Housed

In 1888 the Congregational church in old Windham began a new movement under the lead of Rev. W. S. Kelsey, now associate pastor at Berkeley Temple, Boston. All its twenty members residing in the village of South Windham were organized as a branch church, having separate services, officers and Sunday school. The way for this had been prepared by an Endeavor Society.

For fourteen years the work has been shared by Baptists, Methodists, Lutherans and others with the Congregationalists, and no sign of sectarian spirit has ever appeared. Consequently, in gaining a new building, to be used instead of the old Fitch Academy Hall, the question of "What denomination?" has not even been raised. A new ecclesiastical society formed to hold the property includes different denominations and its articles specify these restrictions:



Sarah Porter Memorial Building

There, the only true God, and Jesus Christ whom Thou hast sent."

The wide interest felt in the dedication of the building was shown by the attendance of 178 former pupils, one car load coming from New York alone, while states as widely separated as New Hampshire and Texas, Maryland and Illinois, were represented. One mother brought five daughters. The exercises were of the highest order. Prof. W. M. Sloane of Columbia University presided and made the presentation address. The historical address of Dr. R. P. Keep, principal of Norwich Free Academy and a nephew of Miss Porter, alluded to Miss Porter's career as teacher in Philadelphia, Springfield and Farmington, and happily described her personality and character, attributing her influence on a great variety of pupils to the fact "that she had something distinctive to impart to each." Prof. T. D. Seymour of Yale University, a descendant of Timothy Whitman, pastor at Farmington from 1706 to 1751, gave an interesting sketch of the church and its pastors, and declared that Miss Porter "impressed all as the ablest woman they had ever known." In a similar vein of eulogy spoke Dr. J. H. Wright of Harvard and Professor Ladd of Yale; the former asserting that in Miss Porter "we have our ideals realized," the latter referring to her broad and accurate learning, and giving pleasant reminiscences of her in school and home.

The address of Professor Sloane was a masterly delineation of the character and work of Miss Porter, whom he termed "an ardent patriot who faithfully served her country in her educational work." She intended that each Farmington girl should count for all the power she possessed. Being a living flame, a vital soul, her intimate talk was a pure delight, her friendship a restorer, her affection a comfort. She sought to feed both mind and heart. Her influence so permeated the whole being that all believed themselves able to get learning

Dedication and Bicentennial at Groton

Opposite New London near the mouth of the Thames, where the Yale and Harvard crews finish their yearly struggle, is the village of Groton. Here, the old First Church has just celebrated its 200th anniversary and opened to its friends the doors of a magnificent new edifice. The style is Old English, the interior finish of oak. The main auditorium easily seats 400; a cheery hall serving for Sunday school, midweek meetings and young people's gatherings. A spacious infant-room opens from this with sliding doors, and there is a pastors' study. The large front window, illustrating in stained glass the parable of the talents, is a gift to the church from the family of Averys who have been closely identified with the organization from its beginnings. A large part of the cost of this window was contributed by Mr. John D. Rockefeller, a descendant of James Avery who secured permission from the General Court of Connecticut for an independent church and town on the east side of the river. A smaller window is in memory of Dea. Wilson Allyn.

The cost of the edifice has been about \$30,000. Mr. Frederick Bill has furnished not only a large share of the funds but time and the benefit of a widely cultured taste in architecture. Mr. Morton F. Plant contributed the last \$6,000 needed to dedicate free of debt.

On the crest of the hill near by is Fort Griswold, where on Sept. 6, 1781, the members of this church resisted the British invasion under Benedict Arnold. Col. William Ledyard, who on surrendering the fort was cut down by the British commander, was a member of this church; and in the succeeding massacre its every male member was killed, wounded or captured.

The property of said society shall not be used in promulgating other than evangelical teachings; neither shall it be controlled by or used for the worship of any particular denomination while owned by said society, unless by consent of two thirds of the membership of said society.

The new edifice was dedicated free of debt, Oct. 21. It cost \$8,400, exclusive of land, but including an Austin organ. This sum was provided in part by contributions of the residents and friends outside, partly by a fund which the Ladies' Mission Society has been raising for many years, but most largely by the gifts of Mr. and Mrs. Guilford Smith of South Windham.

Thus, by the hearty co-operation of many, and by the generosity of employers who are not "non-residents," the manufacturing village of South Windham, which has never had a church building less than two miles distant, is now provided with a tasteful and commodious edifice. This has been done in a way which ought to preclude forever the sin against the Holy Spirit of having two or more rival churches in a place too small to sustain one properly by itself. The yoking of this enterprise with the Windham Congregational church for pastoral and preaching services is likely to continue until growth or other changes shall call for a different plan.

F. H. M.

lege. Though the main auditorium seats only 350, it is so connected with adjoining rooms as to hold 1,000 on special occasions.

WARREN, PA., *Bethlehem* (Swedish), rededicated recently purchased and remodeled Presbyterian church with a three days' service. The sermons were in two languages: Swedish by Rev. E. J. Hjerpe of Jamestown, N. Y., and English by Rev. C. A. Jones of Kane, Pa.

Anniversaries

LUNENBURG, VT. Centennial of organization was observed Oct. 16, with sermon by Rev. J. L. Sewall, son of a former pastor, Rev. Wm. Sewall, and historical address by Hon. F. D. Hale. Services ordaining the new pastor, N. O. Bowly of Bangor Seminary, were held in the evening.

MT. VERNON, N. Y., *First*. Tenth of organization, Nov. 2-9. Sermons, Rev. L. F. Buell of Syracuse, Rev. C. S. Brooks of Wellesley, Mass., a former pastor, and Dr. Lyman Abbott. Addresses, Drs. Stimson, Ryder, Jefferson of New York and Bradford of Montclair.

SPOKANE, WN., *Pilgrim*. Twelfth, Oct. 19. The membership has increased from five to 85. A new edifice and parsonage have been erected under the present pastor, Rev. T. W. Walters.

Material Progress

BETHEL, CT., has repaired and refitted its audience-room. New pulpit furniture and individual communion set have been presented by friends in the church.

BEVERLY, MO., Oct. 29, and in the presence of Hannibal Association, *First* laid the corner stone of a new edifice to cost some \$6,000. Rev. H. M. Evans is pastor, and this building, with a number of other aggressive movements on his field, is due in no small degree to his energy and tact.

CHICAGO, ILL., *West Pullman*, after seven years of hard struggle, has provided for a mortgage of \$2,500 and a floating debt of \$1,000. The pastor, Rev. D. O. Bean, raised \$1,000 by special subscription. The edifice is being renovated, improved and enlarged. Four hundred dollars' worth of lumber for a revival tabernacle has been ordered.

LONDONDERRY, VT. Meeting house is being painted and large memorial window is soon to be placed.

WADENA, MINN. New cement walk, costing \$250, surrounds church property.

Gifts

FORT WAYNE, IND., gives about \$100 to furnish a room in Hope Hospital, the only Protestant one in the city.

ST. LOUIS, MO., *First* has received two beautiful Tiffany windows in memory of Miss Lottie G. Merrell, a devoted member. One is a reproduction of Thorwaldsen's Christ, a figure of rare strength and beauty; its companion represents three kneeling disciples receiving the benediction of peace. The minister, Dr. C. H. Patton, has outlined a general scheme of art windows, harmonious in color and sentiment to fill all the window spaces in the church. He is indebted to the action of his deacons for a much needed stenographer. The men, emulating the benevolence of the women, one of whom supports a missionary in Bombay, have adopted Rev. H. H. Riggs of Cesarea as their missionary.

Record of the Week

Calls

BACON, THEODORE D., Detroit, Mich., to Flint. Accepts.

BLANCHARD, JOHN L., Miles, Io., to New Hampton. Accepts, and is at work.

BROWN, THOS. J., Lancaster, Wis., to People's Christian Ass'n, Fond du Lac, Wis. Accepts, and is at work.

CHALLINOR, JOHN C., Hazel Green, Wis., to Rio and Wyocena. Accepts.

COBB, HENRY EVERTSON, West End Collegiate Ch., New York, N. Y., to Central Ch., Providence, R. I.

CREDEFORD, GEO. H., Wells River, Vt., to Ticonderoga, N. Y., also to Sandwich, Mass. Accepts the latter for one year.

CURTIS, ETHAN, late secretary of the state Home Missionary Society, to St. Luke's Ch., Elmira, N. Y.

CURTIS, G. A., Springfield, Mass., to Newbury, Vt. Accepts.

DAY, ERNEST E., Kewaunee, Wis., to Hartland. Accepts.

DAZEY, JONATHAN C., Waukomis, Okl., to Mt. Hope. Accepts.

EAKIN, JOHN A., Waseca, Minn., to Cresco, Io. Accepts.

FOWLER, CHAS. E., Oberlin Sem., to Rogers, Ark. Accepts, and is at work.

FURNESS, GEO. A., Newbury, Vt., to E. Arlington. Accepts.

GONZALES, JOHN B., formerly of Union, Io., to Jennings, La. Accepts.

HARDY, MILLARD F., Townsend and W. Townsend, Vt., to give full time to latter point. Accepts.

HAWKS, JOHN S., Hennessey, Okl., to Hi Isdale and Coldwater. Accepts.

HERBERT, JOS., Emerald Grove, Wis., to East Troy. Accepts.

HUMPHREY, ROBT., to continue for the seventh year at Mattapoisett, Mass.

JENKINS, DAVID T., lately of Cray, N. D., to Hot Springs, S. D.

JONES, JAS. L., Columbia, S. D., declines call to Edgerton, Minn., withdrawing resignation at request of his people.

JONES, RICHARD, MYTON, S. D., to Revillo and Albee. Accepts, closing more than five years' service at Myron.

KIDDER, JOSIAH, Bruce, S. D., to Alburg Springs, Vt. Accepts.

KIMBERLY, F. A., Ellington, N. Y., to Perry Center. Accepts.

MACKAY, CHAS. C., Susquehanna, Pa., to Atchison, Kan. Accepts.

MCCLEIN, JOHN E., Wellington, Kan., to Muscotah. Accepts.

MCCORMICK, EDWARD R., Baxter, Io., to Orient. Accepts.

POLING, DAN'L V., The Dalles, Ore., recalled to Albany after four years' absence.

REEVE, JOHN C., Pawnee, Okl., to Strong City, Kan. Accepts.

SCHERMERHORN, LUCIEN V., Yale Sem., to Belview and Scaforth, Minn. Accepts.

SECORD, ALFRED A., Grand Ledge, Mich., to supply Oneida Presb. Ch. Sunday afternoons.

TAYLOR, W. A., Garvin, Minn., to Fosston. Accepts.

TOLBERT, R. B., Chicago Sem., to Morton Park and La Vergne, Ill. Accepts.

WALLACE, MAC H., Eugene City, Ore., to Brewster Ch., Detroit, Mich. Accepts.

WOODMANSEE, FRANK M., Custer, Mich., to Wolverine and Rondo. Accepts, beginning work Dec. 1.

Ordinations and Installations

BOWLEY, NOBLE O., Bangor Sem., o. Lunenburg, Vt., Oct. 16. Sermon, Prof. C. A. Beckwith, D. D.; other parts, Rev. Messrs. G. L. Mason, H. H. Colburn, J. L. Sewall, T. C. Craig, C. H. Merrill, D. D.

FULLER, MONTIE J. B., Hartford Sem., o. Jericho, Vt., Oct. 16. Sermon, Rev. G. H. Beard; other parts, Rev. Messrs. C. B. Atwood, C. O. Gill, G. G. Atkins, E. Hungerford, Edwin Wheelock, Evan Thomas and C. H. Merrill, D. D.

GARFIELD, JOHN P., Hartford Sem., o. Oct. 30, as pastor of the church in Enfield, Ct., which he has been supplying. Sermon, Prof. A. L. Gillett, D. D.; other parts, Rev. Messrs. F. L. Garfield, F. P. Reinhold, O. W. Means and F. W. Greene.

HAYWARD, C. E., rec. p. Putney, Vt., Oct. 20. Parts, Rev. Messrs. L. M. Keneston, J. E. Kilburn, H. R. Miles, G. H. DeBoise, W. P. Jackson and C. H. Merrill, D. D.

MACFADDEN, ROBT' A., i. Danvers, Mass., Oct. 28. Sermon, Rev. S. E. Herrick, D. D.; other parts, Drs. DeW. S. Clark, G. A. Hall, J. L. Withrow, Alex. McKenzie and Rev. H. C. Adams.

ROSS, GEO. G., o. Second Ch., Huntington, Mass., Oct. 29. Sermon, Rev. C. E. Beals; other parts, Rev. Messrs. G. W. Fiske, J. H. Lockwood, W. L. Hendrick, F. L. Goodspeed and P. S. Moxom, D. D.

SNELL, LAIRD W., i. Boxford, Mass., Oct. 30. Sermon, Rev. Harris G. Hale; other parts, Dr. DeW. S. Clark and Rev. Messrs. L. C. Greeley, H. J. Wyckoff, J. L. Sewall, H. C. Adams, E. L. Bradford and Frederic Palmer.

STOWE, CHAS. E., i. Central Sq. Ch., Bridgewater, Mass., Oct. 23. Sermon, Dr. Alex. McKenzie; other parts, Rev. Messrs. E. C. Camp, Alan Hudson, John Whitehill, A. F. Pierce, E. S. Porter and S. M. Cathcart.

TARR, JAMES J. G., o. Sheldon, Vt., Oct. 29. Sermon, Rev. J. L. Sewall; other parts, Rev. Messrs. O. G. Baker, D. McIntyre, C. H. Merrill, J. W. H. Baker, C. J. Peterson, C. W. Clark, H. Q. Ward.

THOMSON, ROBT' J., i. Bound Brook, N. J., Oct. 28. Sermon, Dr. A. H. Bradford; other parts, Rev. Messrs. J. O. Jones, C. L. Goodrich, C. C. Collins.

Resignations

FAIRLEY, JAMES A., Nutley, N. J., to teach in Brooklyn public schools.

HUGHES, LEWIS T., Madison, N. Y.

MABEN BENJ. S., W. Charleston, Vt.

MCLEAN, CALVIN B., New Fairfield, Ct.

NICHOLLS, J. HOWARD, Litchfield, Mich.

SECORD, A. Forest and Plympton, Ont., on account of poor health.

TENNEY, WM. L., withdraws resignation at North Adams, Mass., and declines call to presidency of French American College at Springfield.

WEBBER, EDWIN E., Appleton, Minn., on account of an affection of the eyes requiring prolonged medical treatment.

WELLS, ARCH. C., Lomax, Ala.

Stated Supplies

FREELAND, S. M., late of Portland, Ore., at State St. Ch., Portland, Me.

KENNEDY, RICHARD H., Albany, Ore., at Hillsboro.

MEREDITH, ROBT' R., Brooklyn, N. Y., at Pasadena, Cal., for six months.

Dismissals

BOURNE, ALEX. P., Phillips Ch., Exeter, N. H., Oct. 28.

CRESKEY, PEMBERTON H., North Conway, N. H., Oct. 13.

MCLAUGHLIN, R. W., Kalamazoo, Mich.

MEREDITH, ROBT' R., Tompkins Ave. Ch., Brooklyn, N. Y., Oct. 28.

RICE, WM. A., Belleville Ave. Ch., Newark, N. J., Oct. 30.

Churches Organized and Recognized

MEXICO, ME., 28 Oct., 22 members. Rev. C. L. Parker, pastor.

Churches Disbanded

PLEASANT VALLEY, OKL.

Dedications

CAMBRIDGE, MASS., *Hope* rededicated repaired meeting house, Oct. 26, with historical address by the first S. S. superintendent, Mr. W. H. Emerson, and a fellowship meeting, followed by a housewarming Oct. 29, when felicitous messages were brought by Dr. Edward Abbott, Dr. D. N. Beach and others.

HANOVER, MASS., *First*. Renovated edifice rededicated Nov. 2, with sermon by Rev. W. H. Dowden.

LONG BEACH, CAL. New \$7,000 house of worship dedicated Oct. 12, practically free of debt, with sermon by President U. A. e f Pomona Col-

A Descendant of the Beechers Installed

In the deep affection of the American people the name of Harriet Beecher Stowe is permanently enshrined. Her hosts of admirers and large circle of personal friends follow with unusual interest the career of Rev. Charles E. Stowe, a worthy son of distinguished parents. His installation, Oct. 23, as pastor of Central Square Church, Bridgewater, Mass., was an exceedingly happy event. The carefully prepared and comprehensive statements of religious experience and belief were listened to with great interest and satisfaction. Questions as to his experience, naturally reverting to his distinguished parents and relatives, elicited witty replies, indicating that such famous ancestry is not altogether an unmixt blessing. His statement of belief was followed with special attention, because he has just completed three years' study abroad.

Three parts in the installation were taken by intimate friends. The right hand of fellowship was heartily given by Rev. A. F. Pierce of Campello, a pastoral neighbor and friend for years in Connecticut. The charge to the pastor was by Rev. John Whit-hill of North Attleboro, who in his student days was encouraged to enter the ministry and assisted in his preparation by Professor Stowe, in whose family at Andover he found a delightful home. The sermon was by Dr. Alexander McKenzie, who married Mr. Stowe and has long been an intimate and valued friend. The reminiscent tone of the public exercises, and, in fact, of the whole

council made this installation uniquely interesting. A former pastor, Rev. E. S. Porter, was moderator and gave the charge to the people. Mr. Stowe's literary and linguistic gifts admirably fit him for pastoral service in an educational center. Church, pastor, State Normal School and the community may be congratulated on the new relations.

NORFOLK.

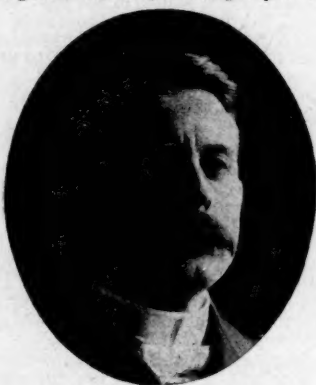
College Enrollment this Autumn

Institution	Total number enrolled	Gain over last year	Total in enter- ing class	Gain over last year
Amherst	391	13 (lost)	108	7*
Atlanta	285	same	12	5
Bowdoin	279	25	70	6
Brown	925	5	208	5
Bryn Mawr	424		81	
Carleton	300	7	105	23
Chicago Univ.	2,200		455	54
Colorado	547	45	103	13
Columbia	2,588	213	280	42*
Cornell	2,900	200		
Dartmouth	704	18	229	14
Doane	172	28	51	12
Duruy	300		25	2
Fargo	118	13	10	1*
Fairmount	201	27	29	3
Fisk	461	13	22	1
French-Amer.	86		2	
Harvard	4,194	50	730	37
Iowa	456	45	123	13
Johns Hopkins	670	11	63	16
Marquette	250		25	
Mass. Agr'l	151	17	50	
Mass. Inst. Tech.	1,620	105	511	71
Middlebury	116	3	34	1
Mt. Holyoke	673	62	246	44
New York	1,915		235	109
Oberlin	1,297	121	174	10
Olivet	250	25	75	5
Pacific	201	13 pr. ct.	21	34 pr. ct.
Pomona	265	56	62	20
Radcliffe	410		73	
Ripon	138	7	23	
Rollins	98	9	11	9
Smith	1,019		298	34
Straight	550	30	24	
Tougaloo	220	10		
Tufts	950	50	89	6*
Union	181		70	
Vassar	860	64	312	
Washburn	291	24	66	15
Wellesley	884	65	319	40
Wesleyan	320	20	106	29
Wheaton	212	13	16	4*
Williams	418	28	138	32
Yale	2,785	100	603	
Yankton	203	9	19	2

* Decrease.

An Acquisition to the Minneapolis Ministry

A diligent student, a trained thinker, an enthusiastic worker, with a specialty of boys of high school age, an education to which Monson Academy, Williams College, Bangor and Chicago Seminaries (including a year's post



REV. GEORGE S. ROLLINS

graduate work at the latter) had contributed, supplemented by a rich experience gained in North Carolina under the A. M. A., and in Chicago under the City Mission Society, Rev. G. S. Rollins began his pastorate at Edwards Congregational Church, Davenport, Io., in 1894. Now, after a most fruitful and prosperous ministry of eight years, and amid regrets that have been voiced by representatives of all denominations, Protestant and Catholic, he goes from Davenport to Park Avenue Church, Minneapolis. R. L. M.

A Veteran Missionary Gone

News has come of the death of Dr. Moses Payson Parmelee, the veteran missionary of the American Board in Eastern Turkey, at the age of sixty-eight years. He died at Beirut, where he had gone from his station at Trebizond to undergo a critical surgical operation, Oct. 4. Dr. Parmelee was a native of Westford, Vt., was a graduate of the University of Vermont and of Union Seminary, and also studied medicine in preparation for his missionary work. He was ordained in 1861, served as chaplain in the Civil War, and has been in Turkey since 1863, a most devoted and useful missionary. He married, in 1871, Miss Julia Farr of Thetford, Vt., who survives him, with five children. Two sons are in Oberlin College.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Nov. 10, 10.30 A. M. Subject, The Training of the Minister of Today; speaker, Prof. Frank K. Sanders.

STATE CONVENTIONS, 1902

Georgia, Savannah, Nov. 12-16
Connecticut, New Britain, Nov. 18-19
Additions or corrections should be sent promptly.

Marriages

The charge for marriage notices is twenty-five cents.

MILLER-PEARSON—In Andover, Oct. 15, by Rev. Edwin Smith, George R. Miller and Mabel J. Pearson, both of Andover.

STUART-EDWARDS—In Pendleton, Ore., Oct. 18, by Rev. Jonathan Edwards, father of the bride, M. Roy Stuart and Rosine M. Edwards. Home at Moscow, Ida.

SWEET-STEVENS—In Cincinnati, Oct. 24, by Rev. J. H. Gardner, assisted by Rev. Warren G. Partridge, D. D., Rev. Franklin Wait Sweet of Adrian, Mich., and Mary Arnold Stevens, eldest daughter of George E. and Emily Clarke Stevens.

WARREN-CHAMBERLIN—In Charlevoix, Mich., Sept. 23, by Rev. W. H. Warren, father of the groom, Charles Jackson Warren of San Pedro Suba, Honduras, C. A., and Louise Chamberlin of St. Louis, Mo.

Deaths

MARY H. BISHOP

Mrs. Mary Helen Bishop died at her home in Newton Center, Nov. 1, aged seventy years and seven days, after a life of great usefulness and beneficence. Her strength of character and sweetness of disposition were equal. She was the daughter of Elias and Persis D. Bullard of Holliston, and in the simplicity and naturalness of a highly intelligent and cultivated country home grew to young womanhood. She was modest and retiring, but came into the full measure of life's duties as the head of a household which she blessed by unspokeable goodness, in a community which she honored by every act of a gracious and noble life. While at times holding a number of important public places of a social and religious character, her friendships, her counsel to the many who sought it, her fidelity to the good of others, and, above all, the amplitude of her love and labor in her home were the glory of her life. She had undoubting faith, and in days of health looked forward to the day of her rejoicing, even as she said when dying, to "joy forever." Stricken with grief, but amid animating recollections, her husband and children rise up to call her blessed.

An Ancient Foe

To health and happiness is Scrofula—as ugly as ever since time immemorial.

It causes bunches in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

"A bunch appeared on the left side of my neck. It caused great pain, was lanced, and became a running sore. I went into a general decline. I was persuaded to try Hood's Sarsaparilla, and when I had taken six bottles my neck was healed and I have never had any trouble of the kind since." Mrs. K. T. SNYDER, Troy, Ohio.

Hood's Sarsaparilla and Pills

Will rid you of Scrofula, radically and permanently, as they have rid thousands.



**CAPTAIN
MACKLIN**

The brilliant new novel by
RICHARD HARDING DAVIS
Illustrated. \$1.50.
Charles Scribner's Sons, New York.

Church Fair Supplies

WE HELP YOU MAKE MONEY.

Elegant paper weights with Photograph of Church, Pastor, or both, plain or in colors. Any subject desired substituted. Beautiful souvenir and desk ornament. **SELLS ON SIGHT.** Many styles. Other novelties also. Write for catalog.
A. C. BORNHEIM & CO., 225 Broome St., New York.

J. S. Waterman & Sons,
FUNERAL UNDERTAKERS
and **EMBALMERS,**

2326 and 2328 Washington St.,
Adjoining Dudley St. Terminal

Personal attention given to every detail. Chapel and other special rooms connected with establishment. Telephones, Roxbury 72 and 73.

FROM WILD HORSES

Eight hours in twenty-four are passed in sleep. This makes the "bed" the most important article of furniture in a house.

The "bed" means the mattress. It should be made of horse hair brought from Buenos Ayres or Montevideo. On arrival here, it is unpacked, sorted, classified by colors, cleaned, sterilized and then spun into a rope, being boiled and dried to set the curl. After this, it is picked and ready for use.

Such hair costs us from 35 to 45 cents a pound, but it lasts a lifetime and only needs to be "opened out" once in half a dozen years. It easily lasts a quarter of a century. We buy enormous quantities and sell it very close to cost.

When any mattress is offered at less than our figures it is not pure horse hair, but is adulterated with goat or hog hair costing 6 cts. a pound. Insist upon genuine South American horse hair, and you are bound to find our price the lowest. Our hygienic bedding department is worthy of your inspection.



PAINE FURNITURE CO.

WALL PAPER, RUGS and FURNITURE
48 CANAL ST., BOSTON.

State Meetings

NEBRASKA

It met Oct. 20-23 at Weeping Water, a unique New England town in southeastern Nebraska. The church and Rev. S. I. Hanford made the stay of the delegates a happy experience. Dinners and suppers were served in the church dining-room, which provision for the social element was highly appreciated.

The wide-awake moderator was Rev. G. E. Taylor of Pierce. Rev. C. D. Gearhart preached on The Glorious Church. The retiring moderator, Rev. W. J. Turner of Norfolk, defined The Function of the Church in a Democracy. Both these speakers dealt with current problems in a masterly way.

In this body the devotional hour is made much of. The first was led by H. V. Hoagland, Lincoln's chief of police. His topic was, In the World But Not of It, and it occurred to many that Chief Hoagland is a prominent example of his subject. A deacon in Plymouth Church, he is from time to time seen in the pulpit as a lay preacher, and is doubtless the best chief of police Lincoln ever had. The address at the delightful communion service, on The Living Christ a Vital Force in the Church, was by Rev. Thomas Griffiths. An inspiring discussion was on correlated topics: The Place and Importance of Old Testament Study, by Dr. J. W. Cowan; The New Testament as a Factor in Child Training, by Rev. G. E. Taylor; and Needful Reforms in Child Training at Home and in Sunday School, by Sec. C. M. Mayne of the Lincoln Y. M. C. A.

The general discussion called out much interest and frequent allusions to the recent decision of the supreme court on the use of the Bible in our public schools, which, though it may rightly interpret the Constitution, was held to be mischievous in principle. Nebraska Congregationalists stand for Christian education. Another discussion on correlated topics was introduced by Dr. H. C. Herring, on Children's Training Classes; President Perry of Crete, on The College an Evangelizing Agency; and Rev. A. E. Ricker, on The Local Church an Evangelizing Center. Many took part in the discussion, emphasizing the pastor as an evangelist and the fellowship of churches in this work. Rev. F. V. Moslander contributed an eloquent lecture on Life, and Rev. S. H. Harrison an impassioned appeal for our Congregational academies.

An afternoon was given to Nebraska home missions, with speakers from the front, the annual report of Superintendent Bross, whose splendid work is greatly appreciated, and an address on The Extension of Congregationalism, by Dr. J. E. Tuttle, Lincoln's recent acquisition, who showed that already he was one with us and that his church would be awake to its opportunities. Dr. A. L. Riggs modestly told what the gospel is doing for the Indians, and Dr. J. F. Loba gave an address of great power on his experiences and observations as a member of the deputation to India.

ARE YOU AMBITIOUS?

Coffee Makes Some People Helpless.

We inherit our temperaments. Some children are happy and bright, while others are nervous and cross. Care should be taken that the child is given proper food and drink, so as not to increase natural nervousness or to bring it on; but this is often overlooked by mothers who permit their children to drink coffee without check.

The wife of a groceryman living in Siloam, Mo., says: "I was born with a nervous temperament, and this was increased by my parents giving me coffee when a child, unconscious of its bad effect on my nervous system. In time a cup of coffee in the morning invariably soured on my stomach, and a single cup at night would make me nervous and wakeful and often cause a distressing heartburn. Last year I laid in bed all summer with nervous prostration, a complete wreck from coffee drinking. I craved a good, nourishing, hot drink and commenced to use Postum Food Coffee.

"There was a gradual improvement in my health almost from the commencement of using Postum. I could sleep well, the heartburn and nervousness disappeared, my stomach trouble stopped and now (a year later) I have gone from the sick bed into the store behind the counter day after day; from a helpless to a stirring business woman, with new life and strength, new hopes and ambition; from the pale, weak 102-pound woman to my present weight of 120 pounds. Thanks to Postum.

"We carry Postum in stock and recommend it to our customers; we love to sell it and often give a trial quantity to the faltering to induce them to use this health giving drink." Name given by Postum Co., Battle Creek, Mich.

Rev. George A. Hood spoke for the Church Building Society, and Rev. James Chalmers told, in an unassuming way, of The Elgin Plan. His address was received with intense interest and many questions. Sunday school work was presented by Supt. J. D. Stewart, whose recent affliction called forth many and heartfelt expressions of sympathy.

With clasped hands the audience formed a circle reaching from the pulpit around the outside aisles, sang "Blest be the tie that binds" and were dismissed by President Perry, who had been longer in continuous service in the state than any other minister present.

M. A. B.

NORTHERN CALIFORNIA

It was held at Petaluma, with nearly 200 pastors and delegates. The nearly new meeting house is one of the most bright and commodious in the state. The pastor, Rev. S. C. Patterson, was indefatigable. The people showed bounteous hospitality. The annual business was rapidly and thoroughly dispatched. Devotional exercises were warm and worshipful. Good will, faith and courage marked the spirit of the meetings.

Each day began with worship. Professor Badè, a new acquisition of Pacific Seminary, through his fresh and beautiful treatments of Jesus' relations with his Father, with men and with the great issues of human life, won esteem as a man and high regard as a Bible teacher.

Home missions have seldom been presented more powerfully. Superintendent Harrison, who keeps the confidence and love of our churches, read a paper on the Puritan spirit in missions. Life and work on the field were presented in brilliant and heart-searching speech by Rev. W. J. Speer, pastor at Angel's Camp. Mr. Speer has rare gifts of humorous and pathetic description, revealing deep devotion to Christ and urgent pursuit of men. Rev. C. R. Brown of Oakland, always a master of telling speech, called for men, money and mutual interest.

California's first year of self-support closed prosperously and the second is proceeding equally well. The growing feeling that home missionaries are seriously underpaid and that more home missionaries and their wives should be enabled to attend such meetings as this, crystallized into a plan and a committee.

The woman's hour and the foreign missions' hour also brought out effective speakers. The work of the ministry was presented under the topics: the student, the preacher, the pastor. These papers, as well as a book review, were among the most interesting features of the meetings.

The great theme of the week appeared under these divisions: The Puritan churches' part in the religious development of the United States; What they are doing for the current religious life of the nation, (a) in the care of children, (b) in the application of religion to society, (c) in Scriptural interpretation; Their educational function. We were fortunate in having the last subject presented by Prof. T. R. Bacon, a son of Dr. Leonard Bacon. His address seemed to fill the evening with the New England flavor. His father's noble hymn, "O God, beneath whose guiding hand," was sung. And the benediction was pronounced by Dr. W. C. Pond, a son of Dr. Enoch Pond. These papers and addresses stimulated grateful memory of our illustrious forefathers and devotion to their aims and ideals.

Distinct effort was made to increase missionary giving. The report of the committee of fifteen was presented by Dr. McLean. Resolutions were passed advocating a thorough attempt to secure from every church, and as far as possible from every member, a contribution to each of our national societies. Provision was made for carrying this attempt throughout every local church association.

The statistics recently published by our National Council secretary were repeatedly referred to and compared with California facts and figures. In missionary offerings we are somewhat above the average. In ministers' salaries we are considerably below it. Northern California has only twenty-eight churches paying over \$1,000, and only six paying over \$2,000. Seventy-six per cent. of our churches pay \$1,000 or less, ninety-five per cent. \$2,000 or less. Partial returns indicate a net gain in Sunday school scholars and an enlarged net gain in church membership. The year has seen many pastoral changes. Half of our 120 churches have either lost or gained a pastor, or both, while the average length of pastorates from the beginning has been little over two years.

The alumni of Pacific Seminary and their wives held a delightful reunion around the dinner table. In the Petaluma Cemetery rests Rev. J. H. Stevens, of the first class in Pacific Seminary, a missionary and martyr of the American Board in Mexico. A company of alumni and friends held a service at this

Continued on page 681.

WHAT CAUSES DEAFNESS.

The Principal Cause is Curable but Generally Overlooked.

Many things may cause deafness, and very often it is difficult to trace a cause. Some people inherit deafness. Acute dis-



eases like scarlet fever sometimes cause deafness. But by far the most common cause of loss of hearing is catarrh of the head and throat.

A prominent specialist on ear troubles gives as his opinion that nine out of ten cases of deafness is traced to throat trouble; this is probably overstated, but it is certainly true that more than half of all cases of poor hearing were caused by catarrh.

The catarrhal secretion in the nose and throat finds its way into the Eustachian tube and by clogging it up very soon affects the hearing, and the hardening of the secretion makes the loss of hearing permanent, unless the catarrh which caused the trouble is cured.

Those who are hard of hearing may think this a little far fetched, but any one at all observant must have noticed how a hard cold in the head will affect the hearing and that catarrh if long neglected will certainly impair the sense of hearing and ultimately cause deafness.

If the nose and throat are kept clear and free from the unhealthy secretions of catarrh, the hearing will at once greatly improve and any one suffering from deafness and catarrh can satisfy themselves on this point by using a fifty-cent box of Stuart's Catarrh Tablets, a new catarrh cure, which in the past year has won the approval of thousands of catarrh sufferers, as well as physicians, because it is in convenient form to use, contains no cocaine or opiate and is as safe and pleasant for children as for their elders.

Stuart's Catarrh Tablets is a wholesome combination of Bloodroot, Guaiac, Eucalyptol and similar antiseptics and they cure catarrh and catarrhal deafness by action upon the blood and mucous membrane of the nose and throat.

As one physician aptly expresses it: "You do not have to draw upon the imagination to discover whether you are getting benefit from Stuart's Catarrh Tablets; improvement and relief are apparent from the first tablet taken."

All druggists sell and recommend them. They cost but fifty cents for full-sized package and any catarrh sufferer who has wasted time and money on sprays, salves and powders will appreciate to the full the merit of Stuart's Catarrh Tablets.



THE TARRANT CO.,
New York.

STOPS HEADACHE

without the use of narcotic drugs. Used by American physicians for more than 50 years.

50c. and \$1; trial, 25c.
At druggists, or by mail.

State Meetings

[Continued from page 680.]

hero's grave, a member of his Sunday school class years ago in Petaluma furnishing beautiful flowers. Here fellowship, faith and sacrifice were renewed.

C. S. N.

SOUTHERN CALIFORNIA

The sixteenth annual meeting was recently held at San Buenaventura. Congregationalists have entered the heritage of Spanish piety in the Southwest. To this town of adobe houses and old mission church, relics of the days when the friars tried to teach the Indians the gentle arts of Christian civilization, a colony from the South Park Church of San Francisco came in 1867. Pilgrim-like their ship carried a minister and a deacon, a tent and seats for the worship of God. To them it was more important to plant a church than to plant grain. This community today testifies to the supremacy achieved by Sir Francis Drake for "good Queen Bess." Even in the old church an Irish priest elevates the host; and the sonorous Spanish name, still printed on the railroad ticket, has given place to the shorter Ventura, lest the busy American waste a single breath in uttering needless syllables.

Rev. C. N. Queen and his people coupled the spirit of apostolic hospitality with modern energy. The program was almost too full of good things. Not a single dry or carelessly written paper marred the sessions. Rev. J. H. Cooper of Santa Ana was moderator.

Among the excellent features were an unusual number of good papers by laymen, including those by Messrs. A. K. Nash, B. B. Williams and W. R. Blackman. Mrs. E. B. Allen's on Training Children in Obedience and Love, the association ordered printed. Dea. N. W. Blanchard spoke on home missions and Mrs. Annie P. Williams told an inspiring story of hopeful features on foreign fields. The most striking lay address was that of Hon. E. F. Hahn, a young lawyer and graduate of Pomona, who spoke of the Anti-Saloon League. The modestly told story of this non-partisan organization which had done so much in limiting the scope of saloons in the country districts was received with great enthusiasm.

Rev. Ralph Larkin and Rev. W. N. Burr championed the boys and the Bible school. Rev. J. H. Mallows read a bright paper on Enrichment of the Church Service. Among other interesting missionary papers, Rev. E. F. Goff urged more generous treatment of the veterans of the Lord's army and Rev. Henry Kingman vividly recalled the Chinese Situation. The stirring sermon by Rev. H. F. Staats was on the text, "And Jehu drew his bow with his full strength." A Los Angeles pastor pleaded for The Enthronement of Christ in Business.

Pomona College was given the place of honor at the final evening session. President Gates gave a masterly address on The Enlargement of Life, with special reference to the work this college is doing for her students. This college, of the New England type, after only a dozen years of life, begins the year with a Freshman class of sixty-four. Prof. C. B. Sumner followed with plans for cancelling the debt. Nearly one-half has been pledged and all seemed anxious to help.

The business of the association included a unanimous request for publication of the statistics of this body in the Year-Book under a separate heading. At present those of the seventy-nine churches of southern California with about 10,000 members are with those of northern California, and it causes great inconvenience. These two associations are as distinct as those of Massachusetts and New York. Of the forty-nine General Associations in our Year-Book, thirty are smaller than this one. Another item was the adoption of a uniform railway fare for all the ministers. Each one pays the average amount.

W. H. D.

Among the Seminaries

BANGOR

The Junior class now numbers nine, with one special, making the enrollment of new students larger than for a number of years.

A pleasant feature of the Bond course in geology under Professor Lee is the Saturday morning trips into the country, where the geological character of the vicinity is studied. Professor Lee is also giving stereopticon lectures Friday evenings, in the chapel, on geological subjects.

The traveling secretary of the Students' Volunteer Movement, Rev. C. H. Fenn, lectured, Oct. 30, on The Making of a Missionary.

Prof. C. J. H. Ropes, Hayes professor of New Testament language and literature, was stricken,

Oct. 20, with a slight apoplectic shock. Present indications, however, are favorable to his speedy recovery.

F. B. H.

PACIFIC

Prof. T. C. Laughlin, recently elected to the New Testament chair, has begun his work and is in great demand. His courses and methods have aroused immediate and enthusiastic interest.

As a welcome to Professors Bade and Laughlin, President McLean gave a banquet at the seminary Oct. 14. The forty guests consisted largely of our Congregational representatives in the university faculty, with several trustees of the seminary. The association of such and so many men was tonic. Excellent after-dinner speeches were on the general subject of Good Fellowship.

The course of lectures by Prof. E. D. Starbuck of Stanford, on the Psychology of Religion, is in progress. The attendance is large of pastors and others outside the seminary, and the lectures are proving of great value.

C. S. N.

YALE

The complete registration shows a total of 109, of whom fifty-seven are new men. This is an increase of ten over last year.

The system of scholarship aid put into operation last year, by which general scholarships are received only in return for definite pastoral work, each week, in the churches, missions, settlements, hospital and jail, proved so pronounced a success that it has been continued this year.

Recent chapel talks have been by Professor-emeritus George P. Fisher and Rev. E. B. Lines, rector of St. Paul's. Dr. G. A. Reisner, archaeologist of the University of California Exploration Fund, lectured, Oct. 13, on results of his investigations during the last three years in Egypt.

B. G. C.

A politician thinks of the next election; a statesman of the next generation. A politician looks for the success of his party; a statesman for that of the country. The statesman wishes to steer, while the politician is satisfied to drift.—A. Clarke.

Skin Diseases

If you suffer from Eczema, Salt Rheum, Ringworm, Itch, Ivy Poison, Acne, or other skin troubles,

Hydrozone

will cure you.

Cures sunburn in 24 hours. In cases of Prickly Heat and Hives it will stop itching at once, also will relieve mosquito bites.

Hydrozone is a scientific Germicide. Used and endorsed by leading physicians. It is absolutely harmless, yet most powerful healing agent.

As these diseases are caused by parasites, killing them without causing injury to the sufferer, naturally cures the trouble.

Sold by leading druggists.

FREE to any one sending me 10c. to cover actual postage, will send a bottle containing sufficient to prove to your entire satisfaction the claims here made. Pamphlet sent free. Address

Prof. Charles Blanchard

Dept. O., 57 Prince St., New York.

TURKEY FOR THANKSGIVING is Everybody's Friend! Epicures at Christmas New Year's Dinners, Social Spreads and Feasts, should have Dr. Cragin's Instant Relief on hand for Indigestion, Stomach and Bowel Troubles. See Ad. on next page.

FOR all kinds of Church and Sunday School Records and Requisites, no matter when published, send to the Congregational Bookstores at Boston or Chicago.

You Live to Learn—

and you will learn to live better when you buy Biscuit, Crackers and Wafers in In-er-seal Packages. They are put up that way for their good—for your good.

Always fresh, clean, crisp.

For example try a 5 cent package of

Uneeda Biscuit

OR

Zu Zu GINGER SNAPS

NATIONAL BISCUIT COMPANY



I should be used daily if you value your health.



Sold Only in a Yellow Box—for your protection. Curved handle and face to fit the mouth. Bristles in irregular tufts—cleans between the teeth. Hole in handle and hook to hold it. This means much to cleanly persons—the only ones who like our brush. Send for our free booklet, "Tooth Truths."

Adults' 35c. Youths' 25c. Children's 25c. By mail or at dealers'.

FLORENCE MFG. CO., 23 Pine St., Florence, Mass.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Nov. 16-22. "For Me." Isa. 53: 6; Luke 22: 19, 20; Rom. 5: 6-8; 1 John 3: 16.

The men whom the Bible depicts as the religious leaders of their time had a keen sense of their individual rights in God. He was to them something more than "a power that makes for righteousness" or an omnipotent and universal ruler. "I will say of the Lord my God. Oh, God thou art my God." "The Lord is my strength and song and he is become my salvation." On many pages of the Old Testament we can find the duplicates of these triumphant outbursts. When we come to the New Testament we find Jesus talking to his disciples about "my Father and your Father"; and Paul, as if almost overwhelmed by the majesty of the thought, refers to "the Son of God as the one who loved me and came himself for me." Paul, more than the other apostles, discerned the cosmic significance and the world-wide reach of the Redeemer's life and death. But he held on more firmly to the complementary truth that God in his purposes of redemption is seeking the individual soul.

This really is the heart of religion. It means little to us otherwise. We cannot socialize too much a personal relationship. In a way it has to be intimate and exclusive. There is, to be sure, the splendid brotherhood of Christian people, but every person in that brotherhood has his own peculiar comradeship with the Elder Brother, and upon its continuance depend not alone his own strength and fruitfulness, but his largest usefulness to the brotherhood.

The modern thought of the world makes it hard to conceive of it as ordered with individuals in view. Here are a billion and four million of us on this planet alone. Here are the lower forms of animal life. Here is what seems to be the resistless and often ruthless operations of natural laws, decimating the population of India, devastating the fair slopes beneath Mt. Pelee, side-tracking, often trampling under foot the weak, while the strongest and those most fitted to survive push on in the race.

But a deeper thinking will make us, as Bacon suggests, swing back to faith again. How splendidly, after all, the world is ordered, when the farmers on the fields of Dakota drive their reaping machines and hundreds of trainmen operate the cars over a stretch of fifteen hundred miles, in order that a little child in a Massachusetts city may have his bread to eat morning, noon and night.

SCIENTIFIC FOOD

That Cures Patients Quickly.

"My experience with food has been considerable.

For 20 years I suffered with chronic indigestion and bowel complaint, which brought on general debility," says a gentleman of Danville, Ill. "I was very poor in flesh and every one thought I had consumption. I was treated by the best doctors of several cities, but to no benefit.

At last I went to the hospital, and while there began using Grape-Nuts, the physician giving me permission, and from that day I commenced to gain. By careful diet, and using judgment, I gained in flesh and strength, my lungs got better, and today I consider myself as well as men in general at my age of 60 years.

The other patients noticed that I gained faster under the same treatment and care and I told them to add Grape Nuts to their diet and be careful not to eat meat, nor warm bread and starchy food. I can now eat anything in reason; I sleep well; bowels are regular and I have gained 22 pounds in flesh. Grape Nuts food saved my life.

It adds to the health and comfortable living, makes the mind clear and prolongs life." Name given by Postum Co., Battle Creek, Mich.

Look at our modern school system, crystallizing the best thought and most careful investigation of thousands of teachers and scholars, to the end that the child of the humblest hod-carrier may be educated, disciplined and enriched. Our complex and industrial life itself, while sometimes it works hardship upon a few, operates in the main to the advantage of every man. This is the Providence of God wrought out in terms of farms and railroads, of schools and libraries, and perhaps in "those combinations commonly called trusts."

But let us not lose ourselves in the larger aspects of the subject. Form the habit of looking for something personal in each event of life. If, when we went to church, we were in the habit of saying, "there will be something in the service or sermon for me today"; if, when we look forward to an unusually perplexing and exacting day, we said to ourselves, "God has something for me today"; if, when we face sorrow, disappointment and loss, we could still believe that they were "for us," how zestful and rich life would become. I know a young woman whose characteristic word is "opportunity." If she is to go anywhere or to meet any person or to do anything unusual, she always exclaims, "What an opportunity!" Cherishing such a spirit, one is sure to get his full share of the wealth of life.

Let Us Give Thanks

PRESIDENT ROOSEVELT'S PROCLAMATION

According to the yearly custom of our people, it falls upon the President at this season to appoint a day of festival and thanksgiving to God.

Over a century and a quarter has passed since this country took its place among the nations of the earth, and during that time we have had on the whole more to be thankful for than has fallen to the lot of any other people. Generation after generation has grown to manhood and passed away. Each has had to bear its peculiar burdens, each to face its special crises and each has known years of grim trial, when the country was menaced by malice, domestic or foreign levy, when the hand of the Lord was heavy upon it in drought or flood or pestilence, when in bodily distress and anguish of soul it paid the penalty of folly and a froward heart. Nevertheless, decade by decade, we have struggled onward and upward; we now abundantly enjoy material well-being, and under the favor of the Most High we are striving earnestly to achieve moral and spiritual uplifting. The year that has just closed has been one of peace and of overflowing plenty. Rarely has any people enjoyed greater prosperity than we are now enjoying. For this we render heartfelt and solemn thanks to the Giver of Good and we seek to praise Him, not by word only, but by deeds, by the way in which we do our duty to ourselves and to our fellow countrymen.

Now, therefore, I, Theodore Roosevelt, President of the United States, do hereby designate as a day of general thanksgiving, Thursday, the 27th of the coming November, and do recommend that throughout the land the people cease from their ordinary occupations and in their several homes and places of worship render thanks unto Almighty God for the manifold blessings of the past year.

The Church Prayer Meeting

Topic, Nov. 9-15. The Overflowing Life. Ps. 1: 1-6; 116: 1-19; John 15: 1-11; Eph. 3: 1-21.

The sources of strength and joy. How shall we draw upon them? How shall we use God's gifts? [For prayer meeting editorial see page 659]

Rev. H. P. Beach's intimation that missionary boards are wiser than home churches in appreciating age and experience in their workers received approval at the American Board meeting.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, or eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat. I also believe the liver is greatly benefited by the daily use of them; they cost but twenty five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

EMINENT PHYSICIANS
throughout the world recommend

QUINA-LAROCHE

AS A SPECIFIC IN CASES OF
**ANAEMIA, COLDS, LA GRIPE,
SLOW CONVALESCENCE,
STOMACH TROUBLES,
TYPHOID AND MALARIAL
FEVERS.**

E. Fougere & Co., 30 N. William St., N. Y.

GOUT & RHEUMATISM

Use the Great English Remedy
BLAIR'S PILLS

Safe, Sure, Effective. 50c. & \$1.
DRUGGISTS, or 224 William St., N. Y.

Instant Relief for
DYSPEPSIA

Dr. Cragin's Japanese Cure, a Family Remedy for Stomach and Bowel Troubles arising from improper digestion. For sale by Druggists, or sent by mail on receipt of \$1. Money Order to Oriental Remedies Co., A. E. ALDEN, Manager, 812 Colonial Building, Boston, Mass.

Dr. Mackennal's Lectures

On The Evolution of English Congregationalism, delivered at Hartford Seminary last year, make a volume worth reading by every student of Congregational history. \$1.00, postpaid.

BOSTON The Pilgrim Press CHICAGO

In and Around Boston

Evangelistic Meetings

Beginning Monday, Nov. 10, there will be a daily meeting at noon in Tremont Temple for prayer, praise, preaching and testimony. A pastor or a Christian layman will preside, conducting the first half-hour as he may choose. At 12.30 Rev. A. C. Dixon will preach and each service will close with a after-meeting. Prof. C. C. Case will lead the congregational singing and the Florida Jubilee Trio will assist in the service of song. The series in Tremont Temple is expected to continue at least two weeks and will be followed by a week in Faneuil Hall.

Sympathizing with Our English Brethren

The topic at the Monday Ministers' Meeting was the Education Bill now before Parliament. It was introduced by Dr. Ræuen Thomas, whose intimate acquaintance with English life gave his words authority. The Tory in government and the priestly clergy were characterized as standing together against the same principles for which the Pilgrims forsook England. It is a fight against the maintenance of denominational schools at public expense. The secular Board schools are far more valuable in their courses of instruction. The opposition to them grows out of a desire of the semi Romanist clergy in the Established Church for church control and catechetical training. If the bill passes many leading Nonconformists will refuse to pay the imposed tax and will allow their goods to be seized. The old Puritan vigor will rise from its ashes.

Dr. Thomas Sims said that the Nonconformists rank this proposed bill with others in which taxation is contemplated without adequate representation. He believed that the bill would receive important modification before its passage, which would greatly temper the heat of debate and the bitterness of the opposition.

Previous to the address Rev. J. D. Nutting spoke of his gospel mission work in Utah.

A Danvers Installation

It is creditable alike to Rev. R. A. MacFadden and the Maple Street Church in Danvers that the interval between his laying down his duties at the Central Church, Chelsea, and the assumption of a new charge has been so brief. Mr. MacFadden was dismissed last June by a large council, which spoke in high terms touching his four years' work. He was at once sought by the Maple Street Church and accepted its urgent call to the pastorate, into which he was inducted Oct. 28. Thereby a substantial church, and one already well rooted in the community which it serves so enterprisingly, gets a forceful, enthusiastic and devoted leader. An unusual feature of the installation services was the presence of more than one hundred of Mr. MacFadden's former parishioners from Chelsea, who came by special train and filled all the available room on the floor of the house. At the close of the exercises, through Deacon E. H. Pray, they presented Mr. MacFadden with a gold watch and Mrs. MacFadden with a diamond brooch, together with a memorial bearing the names of over three hundred persons who had a share in the gifts.

Burial of Dr. Scott

The body of Rev. Dr. G. R. W. Scott, who died in Berlin, Germany, Sept. 13, was brought

It Will Make You Strong—

Horsford's Acid Phosphate.

It is a true constitutional Tonic, that restores health, vigor and strength by natural laws. Its benefits are lasting.

to his home, and funeral services were held in Elliot Church, Newton, Mass., Nov. 1. The attendance was large and representative, many clergymen and delegates from institutions with which Dr. Scott was connected being present. Drs. E. L. Clark, S. E. Herriek, Alexander McKenzie and W. H. Davis officiated.

Services in memory of Dr. Scott were held recently in Gainsborough, England, at which the pastor, Rev. H. S. Griffiths, referring to the visit of Dr. Scott as the delegate of our National Council, delivered an appreciative and eloquent address, in the course of which he said: "His visit to Gainsborough had the effect of recalling you to yourself, to show how much you were capable of doing in the cause of God when inspired by the spirit of God. He came, not only as a golden-handed bearer of fraternal treasure, but to manifest his brethren's beauty of character, his country's devotion to the mother country, to emphasize the loyalty of the children of the Pilgrim to the ideals, duties and sacred obligations of the Pilgrims. He came, bearing a message from the Christian churches of his free country, saying we are not divided."

Rev. Samuel Dickey, now of Lincoln University, Pa., is to be adjunct professor at McCormick Theological Seminary, Chicago, teaching Greek and New Testament interpretation.

WE MAKE

of the best materials, under those conditions of health and cleanliness which alone insure

THE BEST

results, clothing to measure and clothing ready-to-wear—

CLOTHING

which justifies our claim that there is none better.

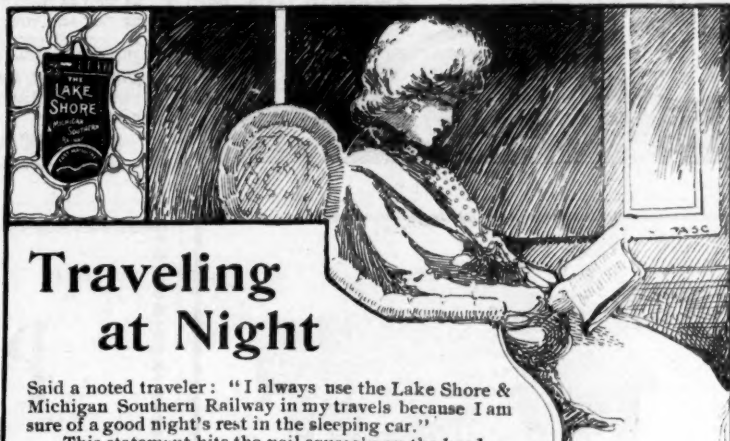
FOR

all who appreciate stylish, well-made and well-fitting clothes for

MEN and BOYS

an opportunity is afforded to inspect the stock in our Custom Tailoring and "Ready-to-Wear" department.

MACULLAR PARKER COMPANY
400 Washington Street.



Traveling at Night

Said a noted traveler: "I always use the Lake Shore & Michigan Southern Railway in my travels because I am sure of a good night's rest in the sleeping car."

This statement hits the nail squarely on the head. No heaving and lurching of the car, noisy rail joints, nor rough, sharp jolts, but just an even, quiet, steady gliding ahead. Minimum of fatigue, maximum of pleasure and safety and punctual service, these things have made the Lake Shore the greatest through train line in America. Chicago and Cleveland, Buffalo, Boston and New York are knit closely together by its great trains.

Send for booklet, "Privileges for Lake Shore Patrons," contains useful information; also "Book of Trains." A. J. SMITH, G. P. & T. A., Cleveland, O.

SEND FOR SAMPLES AND PRICES

CHURCH CUSHIONS 1000 CHURCHES

IMPROVED CUSHION FELT PERMANENTLY ELASTIC

REFER TO OVER G. W. BENT & CO. 43 CHURCHWAY ST. BOSTON

BELLS

Steel Alloy Church and School Bells. See Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

WORLD'S GREATEST BELL FOUNDRY Estab. 1881 Church, Peal and Chime Bells. Lake Superior Copper and E. India Tin and antimony. Write for Catalogue to E. W. VANDEUSEN CO. Buckeye Bell Foundry, Cincinnati, O.

MENEELY & CO. The World Famous BELL FOUNDRY Watervliet, West Troy, N. Y. Only Highest Grade CHIMES, PEALS, CHURCH BELLS, &c. The Old Meneely Foundry, Estab. by And. Meneely, 1826

CHURCH BELLS CHIMES and PEALS Best Superior Copper and Tin. Get our price. **McSHANE BELL FOUNDRY, Baltimore, Md.**

BLMYER BELL FOUNDRY CHURCH BELLS. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

THE TREND OF THE CENTURIES

By REV. A. W. ARCHIBALD, D. D.

\$1.00 net, postpaid

A series of vivid historical pictures showing the hand of God in human history. Graphic, eloquent, suggestive and valuable.

BOSTON The Pilgrim Press CHICAGO

CHURCH CARPETS AT MANU- **JOHN H. PRAY & SONS Co.,** FACTURERS CARPETS AND UPHOLSTERY. PRICES. 658 WASHINGTON ST. BOSTON. OFF. BOYLSTON ST.



The Morning Bath
Starts the day right, makes the skin glow with health, gives that comfortable feeling of perfect cleanliness, if you use

Woodbury's Facial Soap
Scientifically adapted to promote and preserve delicacy of the complexion. Stimulates the pores, tones up relaxed muscles, puts the skin in pink of condition, smooth, firm, clear. 25 cents at all dealers.

Special Offer Our booklet and trial-size package of Soap and Facial Cream sent for 5 cts. to pay postage; or for 10 cts., the same and samples of Woodbury's Facial Powder and Dental Cream.

The Andrew Jergens Co., Cincinnati, Ohio.
Sole Agents. Dept. 61.




Carving **"1847 ROGERS BROS."** "Silver Plate that Wears,"
Sets in

as well as the Dinner, Tea and Fruit Knives are the best that money and long experience can produce. The handles are Nickel Silver, Silver Soldered, light and handsome, and Fine Crucible Steel Blades insure a thin, keen cutting edge. "1847 Rogers Bros." Spoons, Forks, etc., to match can be purchased at your convenience from leading dealers everywhere. Send for catalogue E.

MERIDEN BRITANNIA CO. (International Silver Co.) Meriden, Conn.
Successor



In Twenty Years
THE
Remington
TYPEWRITER

*has saved the world enough
labor to build an Empire.*

Wyckoff, Seamans & Benedict
(Remington Typewriter Company)

327 Broadway, New York

1851

1902

PHOENIX
Mutual Life Insurance Co.

Of Hartford, Conn.

Issues Endowment Policies to either men or women which (besides guaranteeing five other options) guarantee when the insured is fifty, sixty or seventy years old to pay \$1,500 in cash on every \$1,000 of insurance in force.

Sample policies, rates and other information will be given on application to the Home Office.

JONATHAN B. BUNCE, President.
JOHN M. HOLCOMBE, Vice-President.
CHARLES H. LAWRENCE, Secretary.
WILLIAM A. MOORE, Assist. Secretary.